

IOANNIS PALS
GRAVI LONDONIENSIS,
ECPHRASIS ANGLICA IN CO-
MOEDIAM ACOLASTI.

THE Comedye of Acolastus translated into oure
englyshe tongue, after suche maner as chylterne are
taught in the grammer schole, ffirst worde for wo, de,
as the latyne lyeth, and afterwarde accordynge to the
sence and meanyng of the latin sentences: by shewing
what they do value and counteruayle in our tongue,
with admonitions set forth in the margyn, so often as
any suche phrase, that is to say, kynd of spekyng vsed
of the latyns, whiche we vse not in our tonge, but by
other wordes, expresse the sayd latyn manners of spea-
kinge, and also Adages, metaphores, sentences, or o-
ther figures poetically or rhetorically do require, for the
more perfyte instructyng of the lerners, and to leade
theym more easlye to see howe the exposityon gothe.
and afore the seconde sceane of the ffirst acte, is a briebe
introductory to haue some general knowledge of the
diuers sortes of meters vsed of our auctour in this
comedy. And afore Acolastus balade is shewed of
what kyndes of meters his balade is made of.

And afore the syxte sceane of the fourthe
acte, is a monition of the Rhetory-
call composition vsed in that
sceane, and certayne other
after it ensuyng.

Interpreted by John Passgrave.

ANNO. M. D. XL.



TO THE MOSTE EXCEL-
LENT PRINCE AND OVR MOST REDOV-
 ted souerayne lorde, HENRY the. VIII. by the grace of god
 kynge of Englande and of Fraunce, defender of the faythe, lorde
 of Irelande, and supreme heed in erth immediately vnder Christe,
 of the Churche of Englande, his moste humble and most o=
 beysaunt Chapleyn, Iohn Palsgraue, bachelor of diuini=
 tie, desyreth perfecte felicitie and prosperous
 succeſſe in all his noble affayres.



HAN I CONSYDER
 with my selfe moste hygh and most re=
 doubted Prynce, and to me of al your
 humble subiectes moste benygne and
 gracious soueraygne lorde, amongst
 other the great and weyghty affayres
 whyche lye vnder the moderation of youre Scepter
 royall, howe hyghly your grace dothe tender the well
 byngynge bp of youre youthe in good letters, in so
 moche, that where as it is clerely perceyued, by your
 most prudent wysedom, how great a damage it hathe
 heretofore bene, and yet is, vnto the tender wyttes of
 this your noble realme, to be hyndered and confoun=
 ded with so many dyuers and sondry sortes of precep=
 tes grammaticall: you haue for the redyſſe thereof,
 wylled one selfe and vniforme maner of teachynge of
 all those Grammaticalle ensygnementes, to be vsed
 througout all your hyghnes domynions, and com=
 mytted the dysposyng of that matter vnto suche syn=
 gular personages, both of exact iudgement, and ther=
 to of excellent lyterature, that I for my parte do not
 a lyttell hercof reioyce, and earnestly do I wyshe, that
 I at these present dayes (whiche in that exercyse, haue
 All Dispent

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dispent no small tyme of my lyfe) hadde obserued but
some one vaylable Document to byynge to this Gazo-
philacium, some thynge to helpe to the furtherance of
this your noble graces so goodly, and therto so godly
and moche fruitefull a purpose. Wherbypon as it for-
tuneth amonge the louyng and well wylllyng subiec-
tes, whan they here of any gracious and benefyciall
purpose, by theyr souerayne lord intended, whereby
his common welthe myght receyue so great a furthe-
rance and aduancement (especially tendynge to any
such effect, as they the selves haue ben most exercysed
withall.) I herbypon toke occasion thus to reason and
to debate with my selfe. Nowe shal the great varietie
vused afore tyme in the techyng of the grammatical ru-
les of the latyn tonge in this realm, whereby hytherto
no final hynderance hath ensued, heratter vtterly cesse
and be put to sylence. Wherby vndoubtedly shall en-
sue a great comoditie and furtherrance, bothe to the
maysters, and alsoo to the yonge begynners, whych
shall hereafter succede. For nowe is it entended, that
euery schole of your graces realme, shulde begyn to
ware one selfe schole, as farre as to those sayde pry-
ncples dothe belong. But as yet vnto my pooe iuge-
ment (seinyng to be a thynge very moche requysite)
for the more effectuall and spedy furtherance of your
graces sayd yowth, I wyshed, that vnto this moch ex-
pedient reformation of your schole maisters vnstayd-
liertie, which hytherto haue taught such grammers,
and of the same so dyuers and sondry sortes, as to e-
uery of theym seined best (and was to their fantasies
mooste approued: myght therto also folowe and suc-
cede one stedy and vnyfome maner of interpretation
of the

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of the latyn authours into our tonge, after þ the latyn principles were by your graces yowth ones surely con-
 ned and perceyued. Upon the want and defaute wher
 of, besydes the great and euydente inconuenience (of
 whiche the effectie is to moche in euerye place espied)
 that is to say, the playnly apparant ignozance & want
 of a required sufficiencie of many, whiche in priuate
 places take vpon theym to teache, afore they be theyz
 craftes maisters. To whome the beste grammaticall
 rules, that euer were or could be deuised, can not bay-
 lably be sufficient: I haue by experyence lerned, that
 there be dyuers other occasions, rysynge vppon the
 schole maisters parties, wherby your graces yowth is
 not a lyttell hyndered. For some instructors of youre
 hyghnes yowth, for want of a perfyete iudgement in
 this behalfe, so moche desyre to seme affectately curi-
 ouse, that hauyng no due consyderation to the tender
 wyttes, whiche they take vnder theyz charge to teache
 in the stede of pure englyshe wordes and phzases, they
 declare to their chylderne one latyne worde by an no-
 ther, and confounde the phzases of the tongues: And
 thus not a lytell do hynder their yong scholers, while
 they wold seme for their own partes to haue a know-
 ledge and erudition aboue the common sort. And som
 other ageyne there be, whiche hauynge vndoubtedly
 lernyng ynoughe, baylable and sufficiente, yet while
 they by sondry wayes and maners of speakynge bled
 in our tongue, labour to expresse such latyn auctours
 myndes, as they do take vppon them for the tyme to
 interprete, and for to seme therin more dilygent, than
 the comon sorte, dyspende in maner hole forenoones
 and afternoones, in the declarynge of a fewe lynes of

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suche latyne authours, as they for the season haue in hande (as to confesse the very truthe, the schole maisters hole dilygence tendeth in maner chiefly to that effecte and purpose) they do by that meanes not only ryght lytell for the tyme further their yong audience, but also by that wayes do oppresse and ouerlaye the tender wyttes, the whiche they wold so fayne further, with their multitude of sondy interpretations, confusedly by them vttered. So that fynally they yong scholers, to helpe their memory with, be forced to falle a glosynge, or rather a blottynge of their latyn bokes, and as they chyldeyshe iudgement dothe for the tyme serue them, of dyuers englishe wordes in our tongue beinge synonymes, or of dyuers maners of interpretations vsed by theyr mayster, they chuse mosse commonly the very worst, and therewith scribble the bokes of theyr latyne auctours. And somme other furthermore there be, whiche thoughe they haue by their greatte studye, at youre graces Vniuersyties, so moche prouffited in the Latyne tongue, that to shewe an euydente tryalle of theyr lernynge, they canne wyte an Epistle ryght latyne lyke, and therto speake latyne, as the tyme shall mynyster occasyon, very well, yea and haue also by theyr diligence atteyned to a comly bayne in makynge of verses: yet for all this, partely bycause of the rude language vsed in their natyue countreyes, where they were bozne and firste lerned (as it happened) their grammer rules, & partely bycause that comynge streyght from thense, vnto some of your graces vniuersities, they haue not had occasions to be conuersaunte in suche places of your realme, as the pureste englyshe is spoken, they
be not

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be not able to expresse theyr conceyte in theyr bulgar
tonge, ne be not suffycyente, perfectly to open the di-
uersties of phrases betwene our tonge and the latyn
(whiche in my pooze iudgemente is the veray chiefe
thyng that the schole mayster shulde trauayle in) In
so moche that for want of this sufficient perfection in
our owne tongue, I haue knowen dyuerse of theym,
which haue styl continued theyr study in some of your
graces vniuersities, that after a substanciall encrease
of good lernynge, by theyr great and industrious stu-
dy obteyned, yet whan they haue ben called to do any
seruice in your graces comen welthe, eyther to preach
in open audience, or to haue other administration, re-
quiringe theyr assiduous conuersantynge with your
subiectes, they haue then ben forced to rede ouer our
englyshe auctours, by that meanes to prouyde a re-
medy vnto their euident imperfection in that behalfe.
And when it hath fortunied any suche for theyr good
name and estimation to be called from your vniuer-
sities, to instructe any of your graces noble mennes
chyliden, then euidently hath appered their imperfec-
tion in that case to be notable, and that to no smal de-
tachment and hinderance of suche as they haue taken
charge to instruct and bynge forwarde. Being ther-
fore, for my parte desyrous, that these inconueniences
myght also be prouided for, and ther vpon takynge oc-
casion, more attentiuely to bethynke me vppon this
matter, than began the great difficultie of the wel at-
chiuinge therof, the more playnly to appere vnto me,
not onely bycause the lyke thyng hath not yet hither-
to (that euer I coulde knowe of) ben througely at-
tempted of anye clerke within this your graces noble
realme

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realme, but also for so moche, as that to be Ecphrastes in theyr mother tonge, vpon any laten auctours, hath neuer hitherto (so farre as I can yet perceyue) ben assaied in any other regio of Europa: except perchance that some such as be lettered, haue for theyr owne ease and the more bryefe and spedye furtheraunce of theyr scholars, vsed suche kynde of interpretation in theyr owne tonge vpon some excellent latyn auctour, whiche they wolde neuer suffice to passe the boundes of theyr priuate houses. The not attemptynge of which kynde of interpretation in other regions, hath not proceeded of any notable perfection or furderaunce, whiche the other regions haue in theyr languages, ouer & beyonde your noble graces subiectes. For how moch the phrase of the frenche tongue is different from the pure latinitie, maye appere by a booke of late yeres made by Robertus Stephanus, whiche he entitleth, *De corrupte sermonis emendatione*. And howe moche the Spaynes be with this self imperfectiō intached, may appere by the testimony of *Æroiusensis*, whiche with many wordes doth lament the notable corruption of the latyne tonge amongst his countrey men, rysing vpon this occasion, and earnestly doth exhort them to be more diligent in the obseruynge of the perfecte and approued laten auctours. And as for the Germaynes not withstanding the great excellency that they nowe at these dayes be come vnto, yet is there no doubte, but that there is noo vulgar phrase vsed within the boundes of Europa, that more swarueeth from the exacte latinitie, than this dothe. So that whan I consider, by howe earnest maner Bebelius called vpon the Germaynes, to leaue theyr owne phrase, and to take
them

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them to the assiduous readyng and obseruyng of the good latyne auctours, the whiche was but a lyttel before Rheucelines dayes, and howe prosperously the thynge hath syns that tyme amongst them succeeded, I take, that Bebelius was in maner to the Germanes, as was Laurence Walla vnto the Italians, by whose fyrste exhortation and settinge on, so many excellent wyters haue rysen amongst the Italians within the tyme of memory. Beinge therfore in this behalfe not a lyttell perplexed, whether I might be so bolde, to assay howe this thynge myght take effecte, if it shulde fortune by me to be attempted, I had recourse vnto your noble graces hys counsaylour, and euer my synguler good lord, the lord pryncesse seale, vnto whom as the tyme and place dyd serue me, I declared my poore desire, and with right humble instance beseeched hym, that I myght (to make a triall of this my purpose) dedicate some latyne auctour interpreted after this maner, whiche I haue here described, to his lordeshyppe, not onely to make a profe and experience of the thynge, whiche I so moche mynded, but alsoo to be a testimonye, and a recognysynge on my partie, towarde his lordeshyppe, of the manyfolde and syngular humanities shewed vnto me, and that of no small continuance of yeres. But his lordeshyp wylled me expressely, therto addynge bothe a ryghte wyse and also honeste consyderation, to dedicate my poore labours vnto your noble grace, my moste dread and mooste redoubted soueraygne lord, wherby my great sollicitude and care is nowe moche moze redoubled, than euer it was before, lest I shuld in any manner case offend, where I wold saynest my tendre zeale

b

shulde

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Shulde accordynge as I do meane, mosse euidentelye
and fruitefully appere. Howe be it callynge in this
behalfe good hope vnto me, for the manyfolde experi-
ences that I haue had, in the great clemency and be-
nignitie, whiche I haue euer founde in your noble
grace, I haue chosen for my latten authour, to be Ec-
phrastes vppon, the comedie entiteled Acolestus, not
onely for bycause that I esteeme that lyttell volume to
be a very curiouse and artificiall compacted nosegay,
gathered out of the moste excellent and odoriferouse
sweete smellynge gardeynes of the moste pure latyne
auctours, but also bycause that the maker therof (as
farre as I can lerne) is yet lyuing, wherby I wold be
glad to moue into the hartes of your graces clerkes,
of whiche your noble realme was neuer better stored,
some lyttell grayne of honeste and vertuous enuye,
whiche on my partie to confesse the verbe truthe vnto
your grace, hath contynually in all the tyme of these
my pooze labours takynge, accompanied me, and sty-
red me onwardes to achieue this matter, on this wise
by me attempted. For thus haue I thought to my self.
Shal Fullonius an Hollander boyn, thus many hun-
dred yeres, after the decay of the latyne tongue by the
Gothes, Vandales, and Longobardes.iii. moste bar-
barous nations, vtterly corrupted, through the dily-
gent obseruation of the pure latyn authours, be able to
make so fyne and so exact a pece of worke: And I shal
not be able at these yeres of myn age, to do so moche,
as to declare what he meaneth, in my natyue tongue.
Seing that he (regard had to his countrey) can cha-
lenge no more proprietye of the latyne tongue, than I
can, sauyng that through his great and industrious
labour

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labour, he hath mastered the latinitie, and forced it to serue hym, to set forth to all clerkes his intent and purpose. Thus do I, my moste redoubted soueraigne lord, speke to your grace, whose pure and clere iudgement I oughte moste hyghly to feare, as thoughe I were fully perswaded to my selfe, that I haue not all holy dispent my labours in vayne. But in very dede I shall thynke my selfe not onely very well sufficed, but also moche fortunate, if this myne enterpryse, or at the least fyrst settynge on, maye gyue occasion vnto other your graces wel lerned clerkes, to fal in hade with suche of the latyne auctours, as in the iudgement of all men be most excellent, and to this purpose most necessary and expedient. So that by theyr dyligente labours may be made suche an establyshed mariage, betwene the two tonges, as may be vnto such of your graces subiectes, as shall succede hereafter, not only stedy, agreed vpon, and parmanent, but also an incredible furtheraunce, to attayne the pure latinitie by. So that thoughe I haue not obteyned to the thinge, which I haue desired, yet do I humbly wishe of god, that myne ignorance and imperfection shulde be no maner hynderance, to stop that the thinges self shuld not go forwarde, and take his prosperous effect. For howe so euer Minerva hath assisted and ayded me to my iourneys end, yet styl to persist in the opening vnto your noble grace of my pooze and synple iudgement in this behalfe, I suppose verily that amonge diuerse other profytes and aduancementes of your graces subiectes towarde good lernyng, there shuld syre great and moche baylable commodities of this thyng ensue. Fyrst, for if this kynde of interpretation

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maye take effecte, and be put in execution, not onely
 the speache of your graces subiectes shoulde by that
 meane haue a great aduantage to ware vniforme,
 throughe out all your graces domynions, but also
 the englyshe tonge, whiche vnder your graces pros-
 perouse reygne is comme to the hygheste perfection
 that euer hytherto it was, shulde by this occasion re-
 mayne moze stedy and parmanent in his endurance,
 not onely by the well keepynge of his perfection alre-
 dy obteyned, but also haue a great occasion to come
 to his most hyghest estate, and there, by that meanes
 longe to be preserued. Seconde, for after this, there
 shulde neuer be no vtter yll schole maysters withi-
 your graces realme. for if suche as wolde take vpon
 them that offyce, were not better then they: englyshe
 interpretations, yet very shame wolde dyue theym,
 that they shulde not be worse, excepte they wold stand
 in danger to be repproued of their owne scholers, whi-
 che if they were but yonge babes, yet might their pa-
 rentes easily controlle theym, whiche myght weile y-
 nough perceiue, whā they did notably amysse. Thirde-
 ly, for than shulde the wyllynge scolers, whiche hadde
 all redy gotten their grammaticall principles, be so e-
 uidently encouraged to go forward, that they shulde
 be great callers vpon they: felowes, whiche by they:
 negligence wolde dragge, besydes that the maysters
 them selves shulde haue no small prouocation, to vse
 for they: owne parties a good dyligence, lest they:
 scholers of they: owne mynde shulde call for moze of
 they: auctour to be declared vnto the, then perchance
 they had prepared to reade vnto them before: where
 as nowe the scholers, be they neuer so well wyllynge
 to be

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to be furthered, they haue no maner remedy, but vtterly and holly to stape vpon theyr maysters mouth. Fourthely, for than shulde all suche as be alreedy departed from the grammer scholes, and afterwarde be taken with a repentance of theyr yong tyme negligently by them ouerpasted, whiche aforetyme were forced to dispayre, though theyr wylls afterwarde wared neuer so good, nowe by this meanes caselye recouer them selves agayne. Fyftely, for than shulde younge scholers, with small paynes, engrose the hole argumentes of the latten autours in theyr memory, where as heretofore, after they haue redde the latyne autours in the schole, they haue not perceiued what matter they entreated of: yea and than theyr furtherance and speedy encrease shoulde be soo notable, that with pleasure in maner, and with bannyshynge of all seruile rudenes out of grammer scholes, they shulde sooner be able perspytely to go, then they coulde aforetymes be able to creepe. Syxtely, for whan the schole maysters, and also the scholers, shuld by this meanes be eased in maner of. iiii. partes of theyr paynes, than shuld the masters haue both tyme and better occasiō, to open theyr farder learning, & to shew vnto theyr scholers the great artifice vlsed of the auctours, in the composition of theyr workis, which aforetyme they had no suche oportunitie to do. But what meane I my most redoubted soueraygne lord, which knowyng the inestimable clerenesse of your graces iudgemente, seme here to be thus farre abused, as to be about to shewelyght vnto the bygght shynynge sonne? I do therfore clerely and vtterly submytte me, and these my pooore labours, vnto your noble graces disposition and or-

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der, auaylinge them no moze, noz none otherwise, But as by your noble grace they shall be approued, onely on this maner wise fynishinge my symple epistle, that it is and shalbe to my last day amongst the chiefest of my despyres and wyshes of almyghty god, that I may receyue of hym the grace and possybility, to doo the thyng, that maye be acceptable to your noble grace, whose felicitie and prosperous successe in all your noble assayers, I beseeche almyghty god to mainteyne, encrease, and with encreasynge, longe to continue,

A declaration vvhath the names vsed
by the auctour in this Co-
medy, do signifye.

Pelargus Ciconia, a *Storke*, which name our autho:
hath gyuen to Acolastus father, to warne vs of
the naturall kyndenes vsed amongst that kynde of
fowles by them that be brought forth, towarde such
as haue brought them forth, acco:dyng as Plinius
wytnesseth in his .x. booke, whiche naturall propertie
hath gyuen the grekes occasion to forme a verbe anti-
pelargein, whiche sygnifieth to acquite kyndnesse shew-
wed in tyme and place conuenient.

Cubulus, Pelargus counsaillour, for of hym Pe-
largus asketh aduise and cosel, how he shuld order
hym towarde his son Acolastus, soundyng in latyn
bene consulens, or bonus consultor, for eu signifieth bene and
consilium.

Acola.

The declaration of the names.

Acolastus, Delargus sonne, to whom the auctour hath giuen that name. For Acolastus signifieth in latyn *prodigus mendicus, intemperatus, immodestus, lasciuus, libidinosus, incastigatus*, that is to say, a stroy good, a begger, wantynge temperance in his diete, wantinge meane and measure, wantonly inclyned to bodily lustes, and one that wyll endure no correction: all whyche conditions may appere in this comedye to be in Acolastus, Delargus prodygall chyld.

Philautus, Acolastus counsaylour, which gytieth hym aduylse to dysobey his father, & to lyue after his sensual apeteite, which signifieth *amans seipsum*, for whā one stādeth to moch in his own conceit, or loueth himself moze than al the towne doth after, than wareth he stubburne, and wyll folowe no good and substanciall counsayle, nor be obediente to his father or parentes, but runne on the byddell at his owne pleasure.

Pamphagus and Pantolabus be.ii. mete seruautes to wayte vpon a worldly shames chylde, that is left riche. for Pamphagus signifieth *omnia notans*, for when a felowe hath spent all the goodes, that hath bene left hym by his frendes, vpon his daintie mouth, than is he mete to wayte vpon a pounge ponkar, to flatter hym, and holde him vp with ye and nay, and so to fede dayntily vpon a prodygall yong mans cost. And Pantolab^s signifieth *omnia capiens*, one that is a swepestake and all is fylshe that cometh to the nette with hym, for suche a felowe with his gestynge and lewde scofynge, is mete to haue charge of Acolastus money, to prouyde hym of thynges accorpyng to his appetite, and to helpe to vndo hym with mysse rekenynge and false dyce, and suche other meanes,

Sannio,

The declaration of the names.

Sannio cometh of Sana, a mockyng o; a laugh-
inge to scoyne. For such a man as can mock Acollastus
to the harde tethe, is mete to be his host, and to prouide
hym of fayre wenches, and to sende for Laïs, to come
and bankette with hym.

Laïs was one of the moste bruted cōmon women
that clerkes do wryte of, whom they cal also Corithia,
for she was boꝛne at Corinthe, and all the yowthe of
Grece resorted vnto her, for her great beautie, and she
demanded of her woluers no more but what she listed

So that these names Delargus, Cubulus, Acolla-
stus, Philautus, Pantolabus, and Pamphagus,
the auctour hath take to serue to his purpose, of whi-
che the lyke be not vsed of the olde Comickall poetes,
but as for Sannio, Syrus, Syra, and Chremes,
be vsed of Terence, and taken of our Auctour, be-
cause he byngeth in persones of lyke condicions vn-
to suche as Terence describeth in Eunuchus and in
Adelphis. and Bromia is brought in of Plautus in
Amphitrio, whiche in lyke maner sheweth what thin-
ges were done in Amphitrios house, as she doth here,
how Pamphagus ordred her, while she was dꝛessyng
of her meate in Sannios house.



PROLOCVS CONSTANS
SENARIIS.



O S nulla capret obsecro admiratio.
Quod hic uidetis optimi uiri, nouos
In apparatu scaenico titulos nouam,
Qui nos daturos esse fabulam arguant.
Haud me latet, quanto odio uocabulū
Noui laboret, uerū enī uero hic nonis
De dogmatis ne μὲ quidem, paradoxa nos
Nullo loco dignabimur, Notum omnibus
Est argumentum quod palam tractabitur,
Sed comicis strictum metris. Ne nescias
Euangelion notā parabolā prodigi
Vitam recenset filij, illam scilicet
Nunc exprimemus ludicrā actiunculā,
Cuius sub inuolucro habes mysterion.
Sed audio inter uos susurria, nescio
Quā, de noua impudentia & cornicibus.
Sane, impudens non sim, quod artem musicam
Tractare iudicauerim omnibus quidem
Licere, cuius palma uel Terentio
Teste, in medio sit posita. Laudi non potest
Non esse, quod rudes tyrunculi uelint
Virtutis edere specimen uel per iocum,
Ut serio ausint hostibus concurrere.
Tum, nolo quisquam nos putet cornicibus
Configere oculos, quod domi nostrae recens
Nata actione, gratiam nobis bonam
Venemur a uobis, probatis fabulis
Plauti, atq; item Terentiū, uelut simul
De ponte deiectis. Nihil nos Zoile
Vel dente uel liuore tuo commoueris,
Etenim Terentio atq; etiam Plauto suas
Laudes ut optimis poetis stare, qui

B

Nolit

PROLOGVS.

Nolit, meretur is quidem probra omnium.
 At nos poemate hoc etiamnum a foliis
 Calente, nemini suam ademptum gloriam
 Venimus ipsi inglorii, tantum id irudet
 Grex histricus, uobis leuare nauseam
 Quam plurimam accepistis, ex his fabulis
 Quas uel panis frusto exciti quidam exhibent
 Frequentius quam doctius, palmarium
 Sibi pollicentes inde, quod bonas male
 Semel atq; iterum recoxerint comedias,
 Quibus suam scabiem affricant illi, haud minus
 In explicando quam exhibendo. Ringitur
 Ibi nescio quis. Heus tu? quid ardent lumina?
 Ecquid caput motas, quasi iratum admodum?
 Vah, an hulus est tactum tibi? Credo, quia
 Malum uidere interminari. Sed tibi, en
 Vnguem hunc medium. Placere enim tantum bonis
 Studemus, n̄ nunquam uitio uertent sui,
 Quod senserint studio fieri, si non satis
 Fœliciter per omnia, sedulo tamen.
 Quod restat, o spectator optime, ne graue
 Tibi sit, silentio fauere literis,
 Dum intenditur grex noster, actiuncula
 Quam suscipit, tibi ut operam suam probet.
 Quod si placebit interim, nil amplius
 Memineris, atq; debitum plausum dare.
 In prologo hæc satis. Periocha sic habet.



THE PROLOGVE. I. THE

FORESPEKYNGE, THAT IS TO SAY, THE
declarynge of the auctours mynde, befoze he enter
into his matter, to opteyne the good wyll of his
audience, oꝛ of suche as shall rede his boke.

This prologue is made, Ex uersu iambico
Senario, that is to say, of syxe fete, ac-
countyng.ii. syllables, to make a
foote. i. of. xii. syllables,
and sometyme mo.

Græca uox.
Prologus qd
the forespeas
kyng.



BESECHE YOV IN=

stantlye, oꝛ I praye you foꝛ Goddis
sake. O you beste men. i. ryghte woꝛ-
thyppfull maysters, oꝛ most honoꝛable
persones, let no meruayle take you. i.
take you (it foꝛ) no meruayle, that you

Phrasis.
Optimi uir.

Figura.
Hypallage.

Titulus quid

se here newe titles, that is to say, newe oꝛ vnaccusto-
med names of places and men (other. s. than Plau-
tus and Terence vse in their comedies.) In this sce-
nyshe apparaylynge. i. the setting forth oꝛ trynning
of our scenes, that is to saye, (our places appoynted
foꝛ our players to come forth of) whyche shewe vs
shoꝛtly to gyue a newe fable. i. whiche declare, that we
shall foꝛthwith playe (befoꝛe you) some newe matter
oꝛ coumedie. It is not hydde oꝛ vnknownen vnto me,
.i. I am not ignorant, by how moche hatred the name
of noueltie labourerth. i. howe moche the name of no-
ueltie oꝛ newfangylnes is behated. But in very dede
here of these newe teachynges. i. newly decreed doc-
trines, not my oꝛ mu truly. s. (dare I make). i. I dare
not do so moche as put my hande to my mouth, and

Apparatus
scenicus quid.
Græca uox.
Scena & scē-
na, a bowthe
oꝛ a tent.

Phrasis.
Fabula dare,
Phrasis.
Haud me las-
tet.

Phrasis.
Laborare os
cio, quāto os
cio uocabu-
lum noui las-
boret.

Adagium.
Nūmy quidē
facit video

But

say

PROLOGVS.

Phraſis.
Dignari ali-
qd aliq loco.
Paradoxum
beyōd the cō-
mon opiniō.

Phraſis.
Neneſcias.

Græca.
Parabola, a
comparynge
of vñlike thi-
ges togider.
Elegan.
ſcilicet.
Phraſis.
Exprimere
Iudicia acti-
ancula.

Græca.
Myſteria ſa-
cra arcana tā-
tum ſacerdo-
tibus ſcire li-
cita.

Adig.
Palmarum ſer-
re quid.
Palmæ pro-
prietās.

Vel elegan.
Phraſis.
Ponere in
medio.
Phraſis.
Laudi nō po-
teſt nō eſſe.

ſaye mūn, is counſeyle. Noꝝ we ſhall not wytlſafe any
Paradoxes in noo place. i. we ſhall not wytlſafe (to
ſpeake oꝝ make mention of, oꝝ to beſtowe oꝝ ſet in any
place of oure matter) any thynges, that be aboue oꝝ
beyōde the common oppynyon of men: the matter,
which ſhal openly be treated of is knowne to al men,
but it is here ſtrayted by comycall meters. i. drawen
together by ſuche kyndes of meters as be mete foꝝ co-
medies, & that thou do not, not knowe. i. and to the in-
tent that thou be not ignorant. The goſpell reherſeth
the lyfe of the prodigal ſon. i. of the waſtful ſpendyng
chylde by a knowne parable, that is to ſay, by a kno-
wen compariſon oꝝ reſemblance, that ſame by goddis
leaue, oꝝ in dede as it were, ſhall we nowe expreſſe by
playenge geſture. i. that ſame wyl we nowe ſette out
befoꝝe you (with pſonages) in our play, vnder whose
wꝛappynge in, thou haſt a myſterie. i. vnder whose co-
uert oꝝ darke meanyng, thou haſte a ſecrete ſence oꝝ
hydde intent. But I here whiſperyngeſ anougheſt
you, I wote not what, of a newe ſhameleſneſſe, and
of the chowghes: ſurely, I am not ſhameleſſe, foꝝ that
oꝝ foꝝ becauſe that I haue thought it leful foꝝ all men
to meddyl wity, oꝝ to be in hande with the craſte of
muſike, whose palme (that is to ſay, the pꝛice wome in
tokē of opteyned victorie.) foꝝ p palme tree. i. the date
tree hath this propertie, p being throwen into the wa-
ter oꝝ otherwiſe ſtreſſed, the moꝝe weight is layd vpo
it, the moꝝe it ryſeth hygher oꝝ reſiſteth, yea Terence
bearyng wytnes, is ſet foꝝth in the myddes. i. ſet foꝝth
free foꝝ all men (catche who catche maye) it can not,
not be to pꝛayſe. i. it can not be but pꝛayſe worthy, that
our yonge rade ſouldiours. i. our newe begynniers in
lernyng

THE PROLOGVE.

lernynge, wolde shewe some proffe of their vertue. i. towardnes (in good letters) though it be but in sport, that they may hereafter be the bolder in earnest wise to rounne agaynst. i. to mete hande to hande with theyr enemyes (that shall hereafter chalenge theym in matters of lernynge) farthermoze I wyll not that any mā shuld think, that we wold pecke out the choughes o: crows eyes. i. that we wolde by our newe inuentions put ancient men out of conceyte, o: wolde seme to see farther in a myll stone, than excellent auctours haue done before vs, fo: bycause that we wold hunt, .i. as the hunter seeketh fo: his game, seeke to wyne vnto vs good fauour of you. i. wolde seke to attayne your good fauour by an action. i. by meane of the settinge forth of a matter mete to be playd, being newly begonne at home at our howse. The approued fables. i. comedies of Plautus and also of Terence, beinge as it were at ones o: togyther thowen downe from the bydge. i. as who saith, that we wold fo: our new inuentions dyspue the comedies of Plautus and Terence frome the hyghe deasse, downe behynde the skynne, o: cast them out at the cartes ars (as thinges which now war vnp:ofytable, by reson of theyr great ancientie) o: dyscharge them from bearyng any manner offyce any longer, fo: this adage toke his beginning, fo: bicause that the youth of the Romayns vsed to cast old men down from the bydge, whā they wold haue theym lese theyr voyces. Thou zoilus. i. thou Philyp synde faute, whiche (takest bypon the to correct Magnificat) thou shalt nothng o: right naught amoue vs cyther with thy (tauntynge) toothe. i. with thy sclanderous tonge, o: with thyn enuy. fo: why, he

B iii

that

Phrasia.
Virtutis edere specimen.
Vel eleg.

Phrasia.
Concurrere hostibus.
Adagium.
Cornicū oculos confingere.

Phrasia.
Venari bonā gratiam ab aliquo.

Enallage.
Recens prorecenter.

Adagium.
Sexagenarij os de ponte delicere.

Ritus Romanorum.

Adagium.
Zoilus.

Adagium.
Dente theonino rodī.

THE PROLOGVE.

Phrasie.
Velle aut nol
le alicui laus
des suas stare

Adagiū.
A follibus es
ciānū calere.

Phrasie.
Supin.
Nemini suam
ademptū glo
riā uenimus.

Phrasie.
Vobis nauses
am leuare.
Elegan.
Quā plurimā
accepitis.

Adagiū.
Polliceri sibi
palmarium.

Elegia.
Inde quod se
mel atq; iterū

Adagium.
Suam scabiē
affricant illi.

that wyl not let the prayse of Terence and Plautus stand styl vntouched o: vntremoued, o: to be out of all question, as the beste poetes (.s. that euer were in the latyn tongue) surely he is worthy o: deserueth reproches o: reprouynges of all menne. But we come not with this poesy. i. fayned matter of ours, whyche is yet hotte fo: newe cōmyng from the bellowses. i. whiche commeth strayght byssyng hotte o: pyppung hotte from the forge, to take any mans glo: .i. renoume o: good estimation from hym. We our selfe being glo: y lesse. i. without glo: yous fame o: renome (.s. bycause of our poze o: meane hauiour) only our flocke. i. company of players goth here aboutes, to ease your gret lothynges. i. wamblynges about your stomakes. i. tedyousnes, whiche you haue moche taken, i. greatlye had o: conceyued of these commedies, whyche some men styzed. i. allured o: prouoked vnto, with a lumpe o: cantell of breade to playe vnto you. i. before you moze often than lerned lyke, promysyng to them selves therfoze *Palmarium*, that is to say, a signe o: token worthy fo: suche as opteyne vyctory (.s. in some great enterpryse). i. thynkyng in their owne conceytes, o: making them selves sure in they: own myndes, & they be worthy to haue the best game, o: thynkyng. s. to them selves, that bycause they haue hopped beste, that they be mooste worthy to haue the ryng. fo: so moche o: fo: bycause that they haue sodden ones o: twyse. s. (in yll sorte) good comedies. i. that they haue marryd good commedies with their ones o: twyse yll settyng forth of them, by whiche their so doing, they clawe of their owne skabbe. i. their newe gathered scurfe, therby makinge their skynne rawe agayne, o: therby fleinge of their

THE PROLOGVE.

their skynne, that began to gather. i. they bewraye oꝝ
playnly set forth to mens eyes theyꝝ owne ignorance,
no lesse in yll vtterynge of them by leude oꝝ barbarous
pronuntiation, than by mylse settinge of them foꝝ the
(.s. to the shewe of the people.) There is one, I wote
not who, that fretteth inwardly. i. that chaffeth in the
gylles, oꝝ that smoketh (.s. at this geare) howe thou,
.i. harke. s. hyther, thou felowe) why burne thy lygh-
tes, i. why gloze thyn eyes. s. in thy heade? why wag-
gest thou thy heed, as though thou were very angry?
propt haue men touched thy byle to the. i. haue men
rubbed the on the galde backe, oꝝ haue men hytte the
bpon the thombes (that. s. thou begynnest to wynche
oꝝ to startle on this faciō) I beleue (.s. that it is so) foꝝ
bycause thou seemest to thzeatten ylle. i. foꝝ bycause
thou thzeatnest to doo somme men a shewde tourne.
But lo here to the this myddel nayle. i. the naile of my
myddell synger, in token. s. that I despyse the, and do
shewe the, howe lytel I do set by the. i. lo here is a pot
foꝝ the, the whiche at these dayes we make to a person
by puttyng of our myddell synger into our mouth,
& poynte with the same synger to hym, whan we haue
done.) Foꝝ we care oꝝ go about onely to please good
men, they wyll neuer tourne to byce. i. they wyll ne-
uer fynde faute at the thyng, whiche they shall fele. i.
perceyue to be done foꝝ study of them. i. foꝝ good wyll
towardses them, oꝝ foꝝ the good wyll that menne beare
towardses them, if it be not in euery condycion doone
sufficiently inough, yet foꝝ all that done with a dili-
gence. That resteth behynd. i. foꝝ the rest oꝝ residue (.s.
of this our prologue,) O thou most woꝝshypfull be-
holder, lette it not be greuous. i. displeasent vnto the
to fa-

Phrasis.
Ringitur ibi
nescio quis.

Antiphras.
Quasi iratus.

Adagium.
Hulcus tag-
gere.

Adag.
Medii digiti
ostendere.

Nostri seculi
consuetudo.

Phrasis.
Nunquam uertent.

Phrasis.
Aliquid fieri
studio alterius

Elegan.
Per omnia.
Elegan.
Sedulo tamē
Phrasis.
Quod restat.

THE PROLOGUE.

Phraſis.
Silentio ſu-
uere literis.

Phraſis.
Tibi ſine ope-
ra ſuſ pro-
bit.

Phraſis.
Niſi amplius
in munda.

Phraſis.
Debita ſum
in munda.

Phraſis.
Prologus
ſequitur.

Phraſis.
Periocha
ſequitur.

Phraſis.
ſequitur.

to fauour letters. i. to beare thy good mynd to learning by thy ſylence, whyle our company is buſye oꝝ occupied aboute our playe, whiche they take in hande, oꝝ enterpuiſe, to the intent that they may comende theyꝝ labour to the. i. that theyꝝ labour may be the moze comendable vnto the. that if in the meane whyle our comedy ſhall pleaſe the. i. ſhalbe acceptable oꝝ agreeable vnto the, calle to thy mynde. i. remember (that we demaund no moze of the) but that thou gyue a dewe reioyſynge, accoꝝdyng to oure deſeruynges. i. but that thou ſhewe the to be well apayde (with oure doyngeſ by ſome outward ſygne) as by clapping of thy handes togyther, oꝝ by makynge of ſom gladſome ſhout, foꝝ our prologue. i. foꝝ our foreſpeakynge (to prepare your myndes to perceiue our matter here enſewinge, this is ſufficient oꝝ enough. The Periocha. i. the argumente hathe ſo. i. the ſomme of our matter is ſuche as foloweth.

ARGVMENTVM COMOEDIAE.

DV O 3 quum haberet filios pater, abdicat
Iunioꝝ rem, is a patre accepta ſubſtantia,
Statim peregre profectus perditiffimis
Seſe applicat nebulonibus, mox alea,
Laſciuia, luxu, foede rem prodigit.
Ex hinc eo calamitatis incidit,
Vt rebus exutus, ſiliquis & glandibus
Famem eximeret, cum pertuſum mediae
Eſſet, paternam regreditur ſupplex domum.
Pater reducem ſibi gratulatur filium.
Amplectitur ſub hac epulatum prouocat.

The

A C O L A S T Y S.

The argument of this comedy. i. the hole summe of this matter compysed in fewe wordes. The kynde of meter lyke to the prologue.

VHERE as the father had two sonnes, he putteth the yonger away from him for ever, or refuseth him for his sonne, he. i. this sonne after he had receiued of his father his substance. i. his chilles part, incontinent or forthwith, takyng his iourney into farre countreys, he applyeth him selfe to most lost knaues. i. he falleth in cōpany, or doth associate hym selfe with the most vnthyrftes. i. the most vngracious knaues (of the worlde) anon after he casteth away his thing, .i. he spendeth in waste his goodis shamefully, at the dyce, by wanton. i. vicious or lasciuious luyng and prodigall expenses. from thens. i. vpon this occasion he fell into thyther of mysery. i. he fell into suche case of vndouge, or he chaunced to fall into suche myserye, that he beunge spoyled of his thynges. i. after he was left naked, and tryed away from al his goodes, or bereued of al that euer he had, he releued his hunger with pekkod shales, or the huskes of other graynes, & with akornes. whom after it had forthought of his hunger. i. after he had wared werye of his famyne, he being an humble suiter retourned home agayne to his fathers howse. the father reioyseth the sonne to be a safe home comner vnto hym. i. that his sonne was come home agayne to hym in safetie, he taketh hym in his armes, or he accolleth or embaseth hym. vnder. i. after these thynges, he prouoketh hym to eat at his feest. i. he ledeth him (home with hym) to eate with him, or take his repast with him at his feest.

C

Actus

Phrasis.
Peregre proficisci.

Phrasis.
perditissimis sese applicat nebulonibus

Phrasis.
Fœderem perdidit.

Phrasis.
Eo calamitas incidit.

Phrasis.
Rebus exurit.

Phrasis.
Famem exis merit.

Phrasis.
Cui quum periculum in die esset.

Phrasis.
Pater rediit cœnabit gratulatur filium.

Phrasis.
Supini intell.
Prouocare aliquem epulas latum.

ACOLASTVS.

Actus primus. Scena prima.
PELARGVS EVBVLVS
Senarii omnes.



VNC demum sentio quanta sit *felicitas*,
Et quanta quies, habuisse liberos patri
Per omnia obsequēteis. Ego, quoad p meo
Animo moderarer filium annis paruulum.
Præterea tā bene conditū, ut nihil amplius
In eo desyderare posses, tum quidem
Viuebam uelut utranq; in aurem dormiens,
Imo mihi plaudebam, qui gnātū habere præditum
Tali ingenio & modestia, unde gaudium
Possem mihi polliceri perpetuum & bene
Stabile. At nunc postquam detecta hypocrisi, malus
Aperte cœpit esse, adeoque id institit,
Manu ut mea emittatur, uah, quæ cogito?
Quibus nunc sollicitor rebus? ne ille hinc sibi
Primam fenestram ad nequitiam patefecerit,
Neue seruus peccati euaserit ex libero,
Patris imperium lene dum male sanus abijcit,
Id quod de ipso speraueram nunquam fore.
Hoc illud est, quod uolgo consuevit frequens
Dici, penuriam multo melius feras
Quam saturitatem. Nam illa multos continet
In officio, hæc uero ad proteruiam meum
Perpellit filium, quandoquidem malit
Errare quolibet ex sua libidine,
Paterno quam sinu fouerier amplius,
Næ ille haud scit, quam præsens sibi accersat malum
Sed quid? sinam uero a me abire filium,
Quem destinaueram hæredem regno meo?
Id Eubulus forsā meus non suaserit,
Quo consule semper usus sum *feliciter*.

EVBV.

A C O L A S T V S.

E V. Non possum (quod meū ingenium est) quin sedulo
 Agam, laborem, in officio sim, pro meo
 Pelargo, cui ceu Theseus quispiam Herculi
 Coniunctus sum, idq; ob morum similitudinem,
 Quæ ut inter nos est ferè consentanea,
 Ita mutuū amorem conciliet oportet, hinc
 Adeo nullum elabi diem patior, meum
 Quin illi deferam officium. Illuc scilicet
 Mihi iter est. **P E L.** Cuius hic uocem audire uideor?
 Num Eubuli? is est ipse, per tempus aduenit.
 Videonte Eubule mi, meo animo maxime
 Nunc expectate? **E V.** Eho, quid tam quæso tristis es?
P E. Haud simplex est malum, quod me sollicitū habet?
E. Quidnam est? **P.** Eubule mi nihil. **E.** Quin dic qd est?
P E. De filio num nam audisti? **E V.** Quid is frudet?
P E L. Alienum sese facere a patria domo.
E V. Tuus ne filius? **P E.** Meus. **E.** Quid audio?
P E. Minor ille natu hanc mihi mouet tragediam.
 Qui utinam ex me natus non esset. **E.** Bona uerba. Sed
 Vnde istuc quæso huic uenit in mentem? nisi
 Indignis ille abs te sit tractatus modis.
P. Imo ne nimis dignis uereor Eubule. **E V.** Qui?
P E. Dicam: Istunc ex me natum eduxi a paruulo,
 Habui, amaui ut meum, in eo me oblecto, illius
 Salutem curo, nil premitto, ut queam
 Prodesse. Studium omne meum illius commodo
 Consecro. Denique uelut in sinu meo
 Eum foueo, unice charum, nunquam ut meam
 Benignitatem senserit in se claudier.
 Optare quicquid ausus est, habuit, meis
 Bonis uoluit frui, uoluit recto pede
 Incedere, liberum illi factum est, quo libet
 Mentem suam inclinare, quo libet manum
 Extendere, tantum ne rebellaret mihi,

Cii

Dedi

ACOLASTVS.

Dedi mandatum, huic pareret iussi. Vbi
 His studijs illum mihi firmissime puto &
 Perpetuo deuinctum fore, euenit, bonæ
 Conditionis tædium ut acciperet, hinc uiam
 Occæpit comminisci, quæ se emancipet
 Paterno iure. Philautus eam glaciem secat.
 Meditatis rationibus, illinc proficiscitur
 Recta ad me. Heus tu pater, inquit, ætas quæ mea
 Sit, ipse uides. Satis sub imperio tuo
 Egi, ualet mihi iudicium, ualet ingeni
 Vigor, meas uires uolo experiri.
 Tum grandem detineri me, patris iugo,
 Inscitia est, æquales qui sunt mei ordinis,
 Ad unum omnes, gaudent, dudum repudium
 Dedisse patribus, quorum iniustitia grauis
 Est filijs. Per me satis sapio, nihil
 Custodis egeo. Proinde, uolo debita
 Substantiæ mihi scribatur portio,
 Nisi nullis legibus teneri te putas.
 Hæc illius erat luctuosa oratio.
 E. Satis superbe omnia. Quid tu ibi? P. Primum, uelut
 Attonitus hæsi, post mihi reditus. Adeon,
 Inquam, uel inhumanus tibi, uel durus fui,
 Ut te mea iniustitia eneciat? Ocn
 Credo, tibi obrepfit saturitas, hinc tui
 Te pœnitet, hinc præsentis te sortis piget,
 Nunc uis conscribi a me substantiam tibi.
 Nunc uertere solum uis, uide, ne quam tibi
 Istuc sedet cordi, tam multum incommodet,
 Solent enim subita consilia ducere
 Secum, comitem præsentem pœnitentiam.
 Non desunt exempla, quibus quod ago, comprobem.
 Nisi si patrem non audias, frustra audias
 Exempla. Porro, quis tam confidens fuit,

Qui

ACOLASTVS.

Qui te corrumpere sit aggressus? Aut male
 Odoror, aut Philautus consultor fuit
 Is frigidam suffudit Strenuus quidem
 Ille, & cordatus monitor, bene si quid monet,
 Qui te ad scopulos e tranquillo inferat. Nocens
 Profecto pestis τῆς φιλαυτίας malum,
 Quod, quo magis, fuko quodam suo regit
 Venenum, hoc est nocentius, Quam blandulus
 Siren Philautus a fronte, at post senseris
 Dulcis ueneni aculeum, longe hinc fuge
 Mi fili, si modo tua tibi cordi est salus.
 Sic dixi. E V. Quid num his ille quietus redditur?
 P E L. Nihil minus. Imo cœpit hinc magis
 Atq; magis ius suum urgere, & leges bonas
 Inclamare, quibus contendunt ephebiam
 Transmissos solui iure patrio. E V. Sed quibus
 Tandem uerbis conuenit inter uos? P E. Nihil
 Conuenit, hoc tantum respondi, me amplius
 Super his deliberare uelle. Nunc mihi
 Quid consulis faciundum esse Eubule optime?
 E V B. Dicam. Principio, quando obstinate fugam
 Parat, memineris hoc uere dictum a Sophois
 Inuitum si retineas, exire incitas.
 Sine cum modo suo animo obsequi, ut sibi notior
 Paulo post redditus, uideat, proteruia
 Sua quo reciderit malorum, dehinc tuas
 Sub alas si recurrerit, atq; supplicem
 In gratiam tum admiseris, certe hinc magis
 Tibi filium alligaueris ac dudum fuit.
 Sic sentiet, quanto sit præsidio pater
 Ei, qui uel tandem resipiscat perditus,
 Ut taceam, quod bonitas tua hinc euaserit
 Longe commendatissima, si sese exerat
 In immerentes, & facilem, & piam, & bonam.

ACOLASTVS.

PE. Quid? censens igitur numerandam pecuniam
 Qua ablegetur? E. Scilicet. P. Os durum. E. Postulat
 Istuc, res ipsa, ratio, iuraq; publica.
 Faciendum est. PE. Quid? non mihi ius est lasciuia
 Illius obsecro retundere? E V B. Non habes
 Necesse, pro imperio tuo omnia agere, quin
 Sine, abeat. PE L. Quando ita uis, faciam, inagis tibi
 Credam quam animo meo. E V. Sed heus ne sarius
 Gnatum tractes, tantum obiurgato amantius,
 Pariterq; moneas, quid cauere oporteat
 Periculi. PE. Meminero, modo ad ararium
 Illum expectabo, dum redeat. Quid tu interim?
 E. Domum eo. P. Quid, quod te oro? E. Quid? P. V?
 Te consultore diu carendū. E. Vah quasi (ne sit mihi
 Vnquam diu carueris. PE. Dñ boni, ut sapit
 Eubulus, ut prudenter consulit, ut uidet omnia?
 Ianum bifrontem hunc uere dixeris.
 Tamen occipitio quoq; oculos multos habet.
 Huius consilium ut ex animo meo parum
 Sit, fecisse tamen non pigebit forsitan,
 Nunc ut diei gnato dicta tempus est.
 Rationes omneis concinnabo ad calculos.

Of the fyrst acte the fyrste scene, for the kynde of
 meter all the versis of this scene be Senarii,
 lyke the verses of the prologue.

PELARGVS, EUBVLVS.

Phrasis.
 Habere libes
 ros per omnia,
 Eleg. ob
 sequentes.



Now at the last do I fele. i. pceyue how
 great a happynes or quietie (it is) to a
 father to haue his chyldren by al thyn-
 ges .i. in euerpe condycion obediante
 (vnto hym) .i. for a father to haue his
 chyldern in all poyntes, or at all as-
 sayes

A C O L A S T V S.

sayes made to the becke, or to be ruled with a wycke.
 I soo longe as I had in gouernaunce, or ruled my
 sonne beinge a yonge babe in age. i. beinge tender of
 age for my mynde. i. accordynge to myn owne mynde
 or desyre, farthermore so well facioned in his condy-
 tions (that thou couldest desyre nothyng more to be
 in hym.) Than truely lyued I lyke one that sleapeth
 on bothe his eares. i. than had I nothyng to breake
 my slepe with, but that I myght take my golden slepe
 in the mornyng, and tourne me on the other syde to
 rounde with my pyllowe. i. I lyued quyetly, and toke
 no thought for nothyng, yea I was passynge wel-
 pleased with my self. i. I reioysed moche in myn own
 conceyte, whyche hadde a sonne endewed with suche
 a wytte. i. to wardnes to vertue, and suche a sobernes,
 wherof I myght promysse to my selfe an euerlastyng
 and very stedy ioye. i. wherby I thought, I myght be
 safe and sure of a ioye, that shulde laste for euermore.
 but nowe after that through the dyscoueryng of his
 hypocrisy. i. counterfayte and only outward, or with-
 out forthe apperyng honestie. i. after that his coun-
 terfayt dealing was bewaid (and) that he hath begon
 openly to be lewde. i. yll or noughty, and more ouer
 he hath so sore called vpon this matter, that he myght
 be sette forth from my hande. i. that he myghte be sette
 at his owne lybertie, and be discharged of the ryght,
 whyche I beinge his father, haue ouer hym. Helas,
 what thynges thynke I : with what matters am I
 nowe troubled : .i. brought into pensyfenesse or care,
 lest that he vpon this occasyon shulde set open his
 fyrste wyndowe vnto vnchastytnesse, or vnto synfull
 pastyme. i. lest that the settinge of hym at lybertie
 shulde

Phra. Eleg.
 Ego quoad p
 meo animo
 moderarer.

Adagium.
 In mramis
 dormire auo
 rem,

Phrasia.
 Imo mihi
 plaudebam.

Phrasia.
 Policri mihi
 hi gaudia pe-
 petui & bene-
 stabile.

Enallage.
 Bene p ualde
 Phrasia.
 Detesta hypo-
 crisi malus
 aperte cepit
 esse.

Græca.
 Hypocrisis
 simulatio op
 counterfayte
 dealinge.

Phrasia.
 Adeo id in-
 stitit, manuit
 mea imitat.

Adagium.
 Ne primā fe-
 nestrā ad ne-
 quitia pates-
 feceris.

A C O L A S T V S.

Elegan.
Male ianus.

Sententia.

Phrasiz.
Multos in of
ficio contis
mere.

Phrasiz.
Malit errare
quolibet ex
sua libidine.

Phrasiz.
Paterno sinu
fouetier.

Figur.
Paragoge.

Phrasiz.
Qua praesens
sibi accersat
malum.

Phrasiz.
Destinauerat
herede regis
no meo.

Shulde be the fyrste occasion and begynnynge of his
vndoinge, through his vnthyrftye luyng, and lestte
that of one, whiche is free boyme, he shoulde become oꝝ
ware oꝝ growe to be synnes bondeman. Whyle he pll
hole. i. not well in his ryght mynde, oꝝ euyl oꝝ not wel
aduyfled, casteth away from him. i. refuseth the mylde
oꝝ softe and gentyll commandenientes of his father,
whych theynge I had well hoped neuer to be hereaf-
ter of hym. i. shoulde neuer haue betyde hym. This is
it, that is wont to be often said of the common people,
thou mayst moch better suffer scarfety of thynges, the
plentye. For the. i. scarfity of thynges kepeth many
one within theyꝝ bondes. i. maketh them to doo theyꝝ
dewty. This trewly. i. plenty of thynges at the ful, dri-
ueth my sonne to a wantonnesse oꝝ stubburnesse. For
why, he had rather wander at his owne plesure, whi-
ther so euer it lyketh, oꝝ shulde lyke hym. i. whither so
euer shuld chance hym to become, than to be brought
vp any moze. i. any longer in his fathers bosom, i. tha
to be dandlyd any longer vppon his fathers knee, oꝝ
to be any longer taken for his fathers cockney, oꝝ mi-
nyon, oꝝ darlyng: surely he wotteth not. i. he wotteth
full lyttell, howe present. i. howe redye a myschefe (at
hande) he calleth to hym selfe warde. i. howe busily he
procureth his owne distruction. But what? Shall I in
very dede, suffer my sonne to go his waye frome me,
whom I had appoynted the heyre to my kyngdome?
.i. to enherite my kyngdome. peraduenture my (frend)
Eubulus wyll not perswade that thyng. i. wyl gyue
me no suche counsell, whom I haue euer vsed to aske
counsell of luckely. i. to spede welle, whan I folowed
his counsell. E V B V L V S. I can not that my condi-
cion

ACOLASTVS.

tion is; i. I can nat chose, for suche is my condicion,
but I must do dilygently. i. the best I can, I must la-
bour, I must be in office. i. I must do some seruice, ac-
cording to my duetie for my Delargus, whom I am
topned with. i. coupled vnto (by amitie) as it were an
nother Theseus vnto Hercules, or as and if we were
sworne betherne together, and that for our lykenesse
in maners or condicions, which (resemblance in ma-
ners) lyke as it is in maner sutyngly or througely a-
greynge betwene vs, so muste it nedes cause mutuall
loue betwene vs. i. cause vs to loue to gyther one an
other very hartly. For this cause withoute doubt,
suffer I no daye to ouer passe, but that I doo offer
hym myn offyce. i. my seruyce, thitherwarde, and god
wyl, or as it were is my iourney. i. my way or my iour-
ney lyeth thitherwarde. PELAR. Whose voyce is
this here, whyche me thynketh I heare, is it not Eu-
bulus voyce? it is euen he. i. it is euen the self and the
same, he cometh betwene. i. at his tourne, or in de-
tyme, or in verpe good season: Doo I not see the my
(frende) Eubulus, now most wysshed for to my minde
. i. moste loked for at this present tyme, of all men ly-
uyng? EVBVL. Cho. i. ay, or Jesu mercy, what is the
matter I pray the, that thou arte sadde. i. thus heupe.
PELAR. It is no symple. i. light or smalle matter, that
hath me troubled or careful. i. that troubleth me (thus
or on this wyse) EVB. What maner thyng is it? PEL.
Nothyng my Eubulus. EVB. But telle (me what it
is.) PEL. Hast thou not herde tell or herde speaking
of my sonne? EV. What studpeth he. i. wheraboutes
gothe he? PEL. To make hym selfe a straunger from
his fathers howse. i. to banyshe him selfe quyte out of

D

his

Phrasis.
Quin sedulo
agam.

Phrasis.
Quin in offi-
cio sim.

Adagii.
Culceu The-
seus quissiam
Herculi cons-
iunctus sum.

Phrasis.
Mutui amor-
em conciliat
oportet.

Phrasis.
Quin illi des-
sera officii.

Phrasis.
Per tempus
aduenit.

Phrasis.
hau simplex
est malum qd
me sollicitu
habet.

Phrasis.
studet alieni
sefe facere a
patria domo

A C O L A S T Y S.

Phraſis.
Minor natu.

Adagiū.
Hic mihi mo
net tragædiā

Phraſis.
Vtini ex me
nat^o nō eſſet.

Phraſis.
Bona uerba,
Bona uerba
quæſo.

Phraſis.
Nūi indignis
ſit tractatus
modis.

Phraſis.
Naſci ex pa
tre.

Elegan.
Habere ali
quē amare ali
quē p ſuo.

Phraſis.
Obleſtare ſe
in aliquo.

Phraſis.
Salutem ali
cuius curare.

Phraſis.
Nil præters
miſſo, ut que
am prodeſſe.

Phraſis.
Studiū in ali
cui^o cōmodū
conſecrare,

his fathers houſe. E V B. Who thy ſonne? P E L A R. pe
myne. i. my ſonne. E V B. What thyng is this I here?
P E L A R. That leſſer bozne, oꝝ that leſſer of byꝛthe of
myne. i. my yonger ſonne moueth this tragedie vnto
me. i. byꝛngeth me into this great oꝝ excedyng trou-
ble (woꝛthy foꝝ a tragedie to be made vppon it). i. rai-
ſeth this peryllous ſmoke in my houſe, that wolde to
god he had neuer ben bozne of me. i. that I had neuer
begotten hym (into this woꝛlde.) E V B. Gyue good
woꝛdes (I pray the). i. thou myghteſt ſay better than
thus, if thou woldeſt: oꝝ take god in thy mynd man,
oꝝ mary god ſhelde, oꝝ god foꝛbyd, that thou ſhuldeſt
thynke as thou ſayeſt, oꝝ ſay theſe woꝛdes. but I pray
the, howe came this thyng. i. this fantaſie into his
mynde oꝝ heade, excepte that he hath ben entreated of
the by vnwoꝛthy meanes. i. that thou haſte myſſe in-
treated hym, oꝝ faren foule with hym. P E L A R. Nay
mary, I feare leſt that by to woꝛthy (meanes I haue
intreated hym) .i. that I haue intreated hym to welle
oꝝ better than he deſerued, oꝝ is woꝛthy, C u b u l u s.
E V B V. Howe ſo? P E L A R. I wyll telle the, I haue
brought vp this ſame (yonge manne) bozne of me. i.
whom I haue begotten from a yꝛtell one. i. of a yonge
babe, I haue hadde hym. i. I haue taken hym oꝝ re-
garded hym, I haue loued hym. i. tended oꝝ cheriſ-
hed hym as myn owne. In hym I delyted me. i. in
hym was all my pleaſure, oꝝ all my delyte oꝝ paſtyme
was on hym, I cared foꝝ the helthe of hym. i. I was
chary, and had myne eye continually vpon his wel-
fare, I ouer paſſed nothyng that myght profyt him,
.i. that I myght do him good, oꝝ auance him in, I cō-
ſecrated all my ſtudy. i. I applyed all myn hole mynd
and

and diligence, to his commoditie warde (to doo hym good therby.) for a conclusyon I broughte hym vp, beinge onely dere vnto me in maner as it had ben in my bosome. i. I broughte hym vp as tenderlye as I coulde haue done myn owne harte, soo that he neuer percepued my goodnesse to be shut vp towarde hym or my gentylnesse to be slacke towarde him. i. in such wyse that he neuer despyed me of any thyng, that I sayd hym nay of, he hath had (of me) what so euer he durst wythe for, he wolde enioy my goodes. i. he desired to haue the vse of my goodes (at his pleasure) he wold go with a strayght foote. i. he despyed leaue of me to walke or go whither so euer hym lysted (at his owne pleasure) it was made free to hym (and) he was put to his owne choyce and libertie, to sette or enclyne his mynde, to what thyng hym lysted (and) to stretch or put forth his hande, to what thyng so euer lyked hym. i. to leaue or take any thyng, that his mynde stode vnto, onely I gaue hym commaundement, that he shuld not rebel. i. ware stubburne agaynst me: here vnto I commaunded hym, that he shulde obey, (but) where as I supposed by these studyes hym to be here after moste stedfastly bounde vnto me. i. where as I thought, that by these meanes, he shuld moste firmly be knyt vnto me, and that for euer moze, it hath chanced, that he shulde take wearpnesse of his good condicion. i. it hath hapned, that he hath waxed weary of his good estate or welfare, from hys. i. from that tyme or vppon this occasion, he began to forge out. i. to diuise or to inuent the waye, by whiche he myght deliuer hym selfe. i. set hym selfe at large forth of his fathers ryght. i. iurisdiction or auctoritie. i. to doo what

D u

hym

Phrasiz.
In sinu foueo
unice charu.
Phasiz.
Sentire benis
gnitatem alicui
in se claudis

Eloquent.
Bonis frui.

Phrasiz.
Recto pede
incedere.

Phrasiz.
Liberu alicui
esse quolibet
manum exten
dere.

Phrasiz.
Deiunctu esse
alicui.

Phrasiz.
Bonae condit
ionis tadin
accipere.

Phrasiz.
Viam commu
nisci.

Phrasiz.
Emancipare
paterno iure

ACOLASTVS.

Philautus 26
mator sui.
Adag.
Glaciem ses
care.

Phrasis.
Rationes me
ditari.

Eclipsis. Via
recta profici
scitur.

Phrasis.
Agere sub im
perio alicui
Phrasis.
Iudicium ali
cui ualere.
Apocope.
Ingeni.
Phrasis.
vires suas ex
peririer.
Paragoge.

Phrasis.
Inscitia est.
Elegan.
Aequales mei
ordinis.
Elegan.
Ad unum om
nes.

Phrasis.
Dare repudi
um alicui.

Phrasis.
Debitam por
tionem alicui
scribi.

hym lysted, without his fathers controllment. Philautus (I wote wel, cutteth asonder that pre. i. the bnde we loue he hath to hym selfe, breaketh the way before hym. i. prouoketh hym or setteth him on to take this way: Thus, after he hath thought his reasons .i. after he had made or cast his accomptes (with hym selfe). i. after he had bethought hym what he wold do, or what way he wold take, from thens he taketh his iourney .i. he cometh the straight way vnto me. Now thou my father quod he, thou seest thy self, what myn age is. i. what age I am of, I haue doone. i. lyued or passed my tyme longe ynough vnder thy rule or gouernance, iudgement is baylable to me. i. I haue sufficient perceyuance, or I am come to my yerres of discretion, force of wytte is baylable to me. i. I haue wit able (to rule my selfe) I wyll experiment my forces or strengthes. i. I wyll proue or assaye what I am able to do (by my selfe) it is a want of knowledge or wytt, me so great to be holden down with my fathers pock .i. it is a lewdnes for me beinge of this greatnesse or stature, to be kepte vnder the awe of my father, my companyons al vnto one be gladde to haue gyuen al redye forsakynge to their fathers. i. my felowes that be of myn age all the meyny of theym, or euerychone of them do reioyce, that they haue all redye forsaken or gyuen ouer theyr fathers, whose vniustnes is greuous to their sonnes. I sauour mough by me. i. I am wyse mough of myne owne accorde, I nede nothyng of a keper. i. I haue no nede of a gwyder. wherfore I wyll that the deue portion of substance maye be wyten to me. i. I wyll, that my chyldes parte, whiche is due vnto me, be assigned me out, and deliuered to me, but

but if thou wene the to be holde by no lawes. i. except thou thynke that thou be lawlesse, or not bounden to obeye any lawe. This was his moneworthy comunication. i. this was his pituous tale worthy to be bewayled or lamented. E V B. All thinges inough proude. i. all thy sonnes tale was metely proude, what thou there. i. what saydest thou than (to hym ageyn?) P E L. First as astonysed, I doubted (what was best to say) after yelded to me. i. after ward, whan I was come to my selfe ageyne. Haue I ben quod I, so vngentyll to the, or so hard, that my vniust or vnbyrght dealing shulde caste the out (from my howse or company?) I beleue ouermuche fullenesse of ydelnesse hath crepte into the. i. I beleue, that thou arte gluttoned with ouermuche ydelges, from hens it repenteth the of the. i. by reason hereof, thou arte ashamed of thy selfe, or thou setteest lyttell by thy selfe, by reason hereof, it greueth the of thy present lot. i. this estate or condicion, thou arte now in, lyketh the not. now thou wylte thy substance to be wyttten togyther to the of me. i. now thou wylte haue me make the a byll, or sette in a byll, what thy chyldes parte comuneth to, and to delyuer it the, (out of hande.) Nowe thou wylte tourne the soyle or grounde (thou arte in or dwellest in). i. now thou wilt flee thy wayes hens for the of this countrey, or nowe thou wylte chaunge thyne habytation or dwellynge place. See lest by howe moche this thyng sytteth to the to hart, that by so moch it disprofite the not. i. loke that this thinge do the not as moch damage, or turne the not to as moch displeasure, as thou haste set thy harte or thy mynde moche vpon it (to do it.) For why sodayne counsailes be wont to leade with theym for
 D iii their

Phrasis.
 Legibus teneri.
 Latini dicto.
 nos appellas
 to utimur.
 Apoloiopeus.
 Satis super
 be omnia.
 Apoloiopeus.
 Quid tu sibi
 Phrasis.
 Reddi sibi,
 post mihi red
 ditus.

Phrasis.
 Saturitatem
 alicuius rei
 obrepere.

Phrasis.
 Aliquem pre
 sentis sortis
 pigere.
 Phrasis.
 Substantiam
 conscribi as
 licui.

Phrasis.
 Solu uertere.

Phrasis.
 Sedere cordi

Elegan.
 Quam tam.
 Phrasis.
 Comitē secū
 ducere.

A C O L A S T Y S.

Sententia.

Phrasis.
Vt quod ago
comprobem.

Phrasis.
Patre audire

Eloquens.
Confidens.
Aggredi cor
superare aliquem

Adag.
Frigida aqua
suffundere.

Adagium.
Et tranquillo
ad scopulos,
aliquem inferre.

Sententia.
Tis philautis
as, of louing
of ones selfe.

Elegan.
Quo magis,
hoc,

their felowe present. i. redy at hande, repentance. i. whan men doo thynges in a haste, or a hedde, or in a geere, shortly after they do repent the, or they be wont to forthyneke them. There want none exammples, by whyche I coulde or myght proue the thyng I doo. i. the thyng I go about, saynge if thou here not thy father. i. gyue noo credence to thy father, thou mayste here exammples in bayne. i. it boteth or auaieth the not or lytel, to haue exammples shewed the. But who hath bene so foolehardy. i. who is he, that hath ben so bolde or fearelesse of any lawe, whyche myght attempte to corrupte the. i. whiche durste goo aboute to marre the (with his yll counsell) eyther I sinelle yll. i. eyther my sinellynge sayleth me. i. I deme or iudge anysse, or els Philautus hath ben a counsellour. i. hath gyuen the this counsell, or hath ben a counseyle with the, he hath poured vnder colde (water) .i. he hath pryncly or by secreete menes stered the, or set y on (to do this thyng) .i. he hath whyspered the in the eare, or taught the thy lesson in a corner. Surely he is a stoute and a hartye monyshe, if he monyshe any thyng well. i. surely he were a gaye gyuer of warnynge, yf his aduysle were ought worthe, whiche coulde byynge the forth of the calme (see) to amongest rockes. i. can byynge the forth of stedye suretie into daungerous peryll. For a suretie, the myschefe of louynge of ones selfe, is a noyeng or hurtynge pestylence, whyche (yll or myschiefe) the more it couereth his venym with a certayn gay glosse or farde, suche as women paynte them with, herein he is more noying or noysom. i. the more the loue, which one hath to hym selfe, doth set a fayre face vpon such thynges as he gothe about, and wolde pretende that they

they be grounded vppon ryght reason, so moche the
 moze hurteful is that inordinate loue to his mayster.
 Howe flatterynge a holder backe. i. a meremayde. i. a
 monster of the see, which allureth men, by theyr swete
 syngyng, to be assotted on theyr loue, As Philautus
 .i. the loue of ones selfe, from the fozeheed. i. on the foze
 parte, or while her face is towarde the. i. at the fyrste
 begynnynge, but after. i. at the ende, or in the conclu-
 sion, thou shalte fele the syng of his or her swete ve-
 nyne: flee from hense my sonne. i. flee or auoyde this
 vice, if now. i. if that, or so that thy helth be to the to
 herte. i. and if thou tender derelye, or set any store by
 thy helth. So sayd J. i. thus sayde J. (to hym) E V B.
 What is not he yelded quiete (with these wordes) .i.
 was he not appeased or quieted (in his mynde) with
 this good lesson? P E L A R. Nothyng lesse. i. he was
 worse than he was before. ye mary from hens. i. after
 this he beganne to foze or constrayne his lawe moze
 and moze. i. he began to clayme or chalenge his right
 moze and moze, and to cal in good lawes. i. and to de-
 syre to haue the benefite or the succour of the lawes,
 whiche (were good and reasonable) by whiche they
 stryue. i. men vpholde or maynteyne suche as haue ou-
 uer shotte. i. ouer passed theyr fyrste parte of youthe. i.
 theyr hobledehope tyne. i. the yeres that one is ney-
 ther a man nor a boye, at which yeres our boye cha-
 geth. i. that suche as haue passed theyr nonage, and be
 no longer berdelesse boyes, be to be loused from theyr
 fathers right. i. that theyr fathers haue no longer the
 gupding or correction of them, but that they be set at
 theyr libertie. E V B. But by what wordes at the laste
 was it agreed betwene you. i. what poynt or what a-
 grement

Ele. Græc.
 Siren uel Sys-
 ren, blandus
 lus a frôte.

Græc.
 Philautus, he
 that standeth
 to moch i his
 own conceyte.

Phrasiz.
 esse alicui cor-
 di, si tua tibi
 cordi est sal⁹

Phrasiz.
 Nihil minus.

Elegan.
 Magis atq;
 magis.

Phrasiz.
 Ius suum ura-
 gere.

Phrasiz.
 Leges inclas-
 mare.

Phrasiz.
 Ephebiâ trās-
 mittere.
 Ephebus, a
 hobyldethoy.
 .i. a berdelesse
 boye.

Phrasiz.
 Solui iure pa-
 trio.

Phrasiz.
 Verbis cōue-
 nire inter al-
 liquos.

Phrasiz.
Amplius sus
per hiis delis
berare.

Archaismos,
uel antistichū
Faciundum.

Phasis.
Parare fugā.
Sophoi, wise
men.
Sophois dia
resis. Figu.

Phrasiz.
Animo obse
qui.
Phrasiz.
Reddi sibi.

Phrasiz.
Quo recides
sic malorū.

Adagium.
Sub alas res
currere.

Phrasiz.
Supplicem
in gratiam
admittere.

gement fell you at at the last, or in conclusions? P E L.
Nothyng was agreed. i. we fell to noo poynte at all,
onely I answered this thinge. i. I made hym this an-
swere, me to wyl to deliberate moze vpon this thing,
.i. that I wolde take a farther delyberation, or aduise
me better, concernynge these matters, or that I wold
take a farther byethe in the matter. Nowe what coun-
saylist thou to be done. i. what counsayle gyuest thou
me that I shuld do, O my best Cubulus. i. Cubulus
the best man (lyuyng). E V B. I wyl tell the. i. I
shall shewe the (my mynde) at the begynnynge. i. fyrst
of all, or firste and foremoste, whan he maketh redy,
fleyng obstinately. i. syns he prepareth hym selfe after
a stubburne maner to flee his waye (in to some other
countrey) thou shalte remembze this thyng to be tru-
ly sayde of wyle men. i. thou must remember, that this
is a trewe sayinge of saage or auncient wyle men, If
thou holde abacke one agaynst his wyl, thou pro-
uokest hym to go out. i. he that kepeth a man agaynst
his wyl, maketh hym the moze gredy to go his way.
Suffer hym nowe to folowe his mynd. i. let hym take
his pleasure for this tyme. that he a lyttell tyme after
yelded agayne to hym selfe. i. to the intent that whan
he shal within a shorte space hereafter be better come
to hym selfe, he maye se, whither of ylls he is fallen,
throughe his frowardnes. i. into howe great inconue-
niences he is fallen, throughe his own wanton or leud
demeanour. from hense. i. after this, if he shall come
agayne vnder thy wynges. i. if he shall come to the for
succour, as the yong chycken runneth vnder the hen-
nes wyng, and thou shalte admytte hym being a su-
ter into thy grace. i. and whan he shall make humble
suite

A C O L A S T V S.

Suite vnto the, thou shalte take hym into thy fauoure
 agayne: surely from hens thou shalt bynd thy sonne
 vnto the moze than he was lately. i. by this meanes,
 thou shalte make thy sonne moze bounde vnto the, oꝝ
 moze beholden vnto the, oꝝ bypunge hym moze in thy
 danger, than euer he was before. so he shal fele. i. thus
 shall he thynke oꝝ consider, of howe moche helpe a fa-
 ther maye be to hym that is lost, whiche in conclusion
 oꝝ at the last, may retorne agayn to his perfyte vnder-
 standyng. i. howe great a succour a father maye be to
 hym. i. to that sonne, whiche yet at the last, begynneth
 to come to hym self agayn, that I may hold my peace
 .i. to passe ouer oꝝ to speake nothyng herof, that from
 hens thy goodnes shall moue escape oꝝ declare it self
 farre moste commended. i. that by this meanes, men
 shal most hyghly comend thy gentylnes, oꝝ most high-
 ly byute oꝝ report thy goodnesse, if it shewe forth it self
 bothe easly and fatherlyke towarde his chylde. i. py-
 teous and therto bouiteous towarde hym, that hath
 not deserued it. PELAR. What? supposest thou ther
 foze money to be told, wherwith he may be put out of
 my house oꝝ family. i. supposest thou than that it were
 best foꝝ me to tell out þ money, that he shuld oꝝ might
 be sent away quite from me with, oꝝ sent away fro me
 foꝝ euer? EVB. Ye mary, oꝝ what els, oꝝ what a que-
 stion is that? PEL. A hard mouth (thou hast). i. thou
 arte past shame, oꝝ I meruayle thou art not a shamed
 to say thus. EVB. The thyng it selfe, reason, and the
 publyke. i. comon lawes aske oꝝ demande this thyng
 .i. require of duetie, that it muste oꝝ shulde be thus, it
 must nedis be done, oꝝ it can not be chosen, but it must
 be done. PELAR. What? Is it not ryght to me, I
 beseeche

Elegan.
 Magis ac diu
 cu alligabis
 tibi filiū.

Elegan.
 Respicere
 uel tandem.

Phrasis.
 Ut taceam.

Phrasis.
 Bonitatē alis
 cuius euade
 re comēdas
 rissimam.

Durum.
 Exerere sese
 in immerite
 facilem.

Phrasis.
 Pecuniā nu-
 merare.
 Latini dicto
 nos appella-
 laro.

Phrasis.
 Os durum.
 Regul.

The participle
 in dus in
 cludeth a nes-
 cessitie.

Metaphora.
 Satis dura.
 Lasciuia as
 licuius retun-
 dere.

A C O L A S T Y S.

beseche the on goddis behalfe, to stryke backe ageyne
his wantonnesse. i. is it not lesfull for me to kepe hym
vnder, or to breke hym of his wanton wyll, or of his
wantonnesse, or frowarde condicions? E V B. V. Thou
hast not necessary to do all thynges for thy rule. i. it is
nedelesse, or there is no necessitie for the to do all thyng
ges accordyng to thyne auctoritie, or to vse thy power
in euery condition, but rather suffer hym. i. let (hym
go his waye) or departe frome the. P E L A R. What
thou wylte so. i. syns this is thy mynde, or syns thou
wylt haue it thus or so, I wyl do it, I wyl beleue the
more than my soule. i. I wylle geue more credence to
the, than I wyl to myne owne selfe. E V B. But howe
or but harke, entreate not thy sonne more cruelly. i. be
not to hasty or to rigorous with thy sonne, only chide
him more louingly. i. only take him vp, or rebuke him
after a very louyng sort, and together. i. and therewith
or ther vnto warne hym, what of peryl myght behoue
hym to beware of. i. geue him also warnyng what pe-
ryll or danger he shuld beware of, or ought to eschew
or shonne. P E L A R. I shall remember me, or I shall
call it to my remembrance (wel ynough) nowe I wyl
tarye for hym, or loke for hym at my treasure house,
whyle or vntyll he may come or retorne home ageyn.
What thou in the meane whyle. i. what wylte thou do
ther whyles? E V B. I go home. i. I wyl goo home to
my house. P E L A R. What that I praye the. i. what
thyng is it that I wolde pray the (to do for me?) E V.
What. P E L. That it be not to me the to be wanted
longe a counsellour. i. that I shoulde not be forced or
driuen (by thyne absence to wante thy counsell or ad-
uise longe.) E V B. Propt as who saith, thou hast euer
or at

Phras.
Habere neces-
se uel non ha-
bere.

Phras.
Agere pro
imperio.

Phras.
Tractare alius
quæ suus.

Elegan.
Pariterq; mo-
neas.

Expectare ali-
quem dum re-
deat.
Apoliopesis.
Properantis
bus conuenit.

Phras.
Apoliopesis.
Quid qua-
re oro.

Regul.
The partici-
ple in dus in-
cludeth a ne-
cessitie.

Phras.
Vt ne sit mili-
tandum te.

or at any tyme wanted it long. PELAR. Good goddes. i. good lord, howe Eubulus sauoureth. i. howe wyse a man is Eubulus, howe wysely counselleth he. i. howe wise counsell gyueth he, or can he gyue: howe he seeth all thing. i. how cleerly he seeth or perceyuethe (what is to be done) thou mayest say truely this man to be Janus two forheded. i. thou mayest for a trowth call this man Janus with his. ii. forhedes, whom the antiquitie dyd so paynt, to represent the sonne, whiche on the fyrste daye of January loked with one regard towardes the yere passed, & with an nother to the yere comynge, or to represent a great wyse manne named Janus, whiche was of so clere iugement, that by considering of thynges passed, he coniected or dyd foresee what thynges were to come) he hath so many eyes also in the hynder parte of his heed (to se thynges to come) this mannes counsell, lyke as it is lyttel of my mynde to haue done it. i. lyke as it is but a lyttell accordynge to my mynde. i. lyke as or thoughe I haue but lyttell mynde or fantasie therunto, yet peradventure I shall not be sorry to haue done it. i. I shall not fortheinke me, if I do it, nowe as the tyme is of the daye, sayde to my sonne. i. nowe as the tyme requireth of the day assygned or appoynted to my sonne, I wyll trymme al my reasons to counters. i. I wyll caste al my smalle parcelles together in order, into a great somme, or I wyll cast my counters, or with counters, make all my rekenynges.

E u

A bryefe

Elegan.
Vt sapit, ut
consult, ut
uidet.

Adagium.
Janus bifrons
Janu bifrons
tem hunc ue
re dixeris.
Elegan.
Tam in occis
pitio quoq.

Phra.
Esse parum
ex animo.

Phra.
Diem dicere.

Phra.
Rationes ad
calculos con
cinnare.

ACOLASTVS.

A brieft Introductory to haue some generall

knowledge of the diuers sortes of meters vsed of
our auctour in this Comedye.



THOUGH IT BE as much different from myn
intended purpose, to sette forth the diuers kindes of
meters vsed of our auctour in this present comedye, as
to sette forth the analogy and etymologie of euery las-
tyne worde desynable within this worke comprised,
or to shew the Syntaxis and the concordance betwene
the wordes gouernynge, and them that be governed,
or else exactly to shew all maner sortes of figures vsed of hym, as well
Rhetoricall as grammaticall, of which he wanteth none in places where
they shulde adde any beautie to his matter: all which thynges to en-
treate of, I remitte to the dyslygent teachynge and examynynge of suche
as do profess to bring vp our yethers in good letters, as thynges mete
for the scholl, and vnto their effyce belongynge, and of me (consyderyng
myn intent and purpose) not to be requyred or soked for. Yet for so mo-
che as I do take vpon me to be Ephraïmes, vpon this auctour, it is my
parte to translate into englyshe, all maner wordes conspyned within this
comedye, whether they be greke or latyn wherfore syns I haue declared
in englyshe all maner wordes of this auctour, and haue soo often as any
greke word was to be englyshed, set ouer him in my notes in the margyn,
Græca vox, if myght graue the dyslygent reader occasyon, to stand in doute,
what it shulde meane, when he shuld rede wrytten ouer euery scene of this
comedye, one of these wordes, Senarij, Septenarij, octonarij, trimetri,
tetrametri, Trochaici, or Trochaici Catalectici, and haue noo maner
declaration, sette out by me vpon them, other than I haue vsed vpon
this worde Senarij, wrytten by the auctour ouer his prologue, whyche in-
dede is so generall, and not so sufficient or vayne, as myghte be requi-
site. I thynke it therfore moche congruent, to ease the reader by some ge-
nerall preceptes belongynge to the arte metrical, to the intente that whā
he shall haue some percepyng, what these wordes meane, it maye en-
courage hym to require of his mayster, to be better instructed in this sayd
arte, which thyng to do, maysters had neuer the sozdraunne that they
haue at these dayes. for besides Diomedes, Phocas, Seruius, Donas-
tus, Terentianus, Priscianus, Aldus, and Desputernus, there be noo e
at these dayes a great number of clerkes, which haue translated in this
arte metrical: to whom I remitte the maysters, and noo to enserue
my purpose.

F Y R S T it is so be noted, that the kindes of meters, moste comen
nyent

ACOLASTVS.

nent to be vsed in comedyes, and whiche be set forth by Terence, whose
 diligent composition, our auctour dothe chiefly followe, be these threapne:
 Senarij, and Octonarij, whiche sette meters for an other consyderation
 be called Trimetri, and Tetrametri. These meters be called Senarij,
 and octonarij, vpon this occasion, where as euerye Versus senarius, yf
 he haile his iuste number, hath xii. syllables and euerye Versus octona-
 rius, haung his iust number, hath xvi. syllables. The poetes, to scanne
 or trye these two sortes of meters, haue diuysed two sondry ways. One
 is, to trye them by their fete: an other is, to try them by their synge me-
 ters. If they trye or scanne any suche verses by theyr fete, than bycause
 that the meter of xii. syllables can be made of no fete, that is lesse than ii.
 syllables, and that in dede the fete that be onely of ii. syllables be metest
 for these kyndes of meter, bicause of his syn fete, he is called Versus Se-
 narius. And in lyke wyse bycause the verse of xvi. syllables, yf he halde
 tryed or scanned by his fete, must haue viii. fete, therfore he is called Ver-
 sus octonarius. But yf they scanne or trye any suche meters, of. xii. or
 xvi. syllables, by the leest synge meters that they be or canne be made of,
 whiche kynde of scannynge is in dede moste vsed and mooste requyred in
 all meters, synge or compoude, that be Iambici, or Trochaici, than
 bycause that the meter of xii. syllables, hath thre synge meters, of. ii. fete
 a pece in hym, he is for that reason called Versus Trimeter. And in like
 wyse the meter of xvi. syllables, scanned by his. iii. synge meters, is calld
 versus Tetrameter, that is to say, a meter compoud of. iii. synple meters.
 It is also to be noted, that though the poetes do vse in these meters som
 tyme fete of. iii. syllables a pece: yet the fete, which be most mete to make
 these meters of, be but of. ii. syllables a pece, of which there be. iii. dyuers
 sortes, thus named, Pyrrichius, made of. ii. foot syllables, Iambus, made
 of a foot syllable and a longe, trochæus, made of a longe syllable and
 a foot, and Spondæus made of. ii. longe syllables. And for bicause that
 of these. iii. sortes of fete, of. ii. syllables a pece, the metest fete to make
 comicall meters of, be Iambus, and trochæus, but specially Iambus, ther-
 fore in all the tytles, wyrtten ouer the scanes, where trochaici, is not
 wyrtten, we must vnderstande, iambici, as Iambici Senarii, Iambici tri-
 metri, Iambici octonarii, Iambici tetrametri. Not that all these meters
 haue none other fete in them, but be made all hely of Iambus, but Iam-
 bus, is the most vsed foote in them lyke as in them that be called Tro-
 chaici. Trochæus is the foote most vsed. And by these. ii. sortes of me-
 ters, Senarii, and Octonarii, the resydue of the sortes of meters, vsed
 of this auctour, may be knowne and tryed. For where as he hall synde
 wyrtten ouer any scane, Scæzontes, those verses be Iambici Senarii, but
 bycause, that they laste foote is euer Spondæus, and that he hath in his
 first foote Iambus, whiche bycause it is contrary to the common sorte of

A C O L A S T V S.

Iambici Senarii therfoze fuche meters be callyd Scazones, or Choliambi, that is to faye, haltyngte verses. For Scazein, is to halte. And in lyke wyse, where he fynde the wyrtten ouer any sceane Septenarii, that fygnyfieth, that the meter is made of. viii. syllables: but where as he shal fynde wyrtten ouer any sceane, Trochaici, that signifieth vnto hym, not onely that Trochaeus, the foote, which is contrary to Iambus, hath most domynion in the verse, but also he must note, that soo often as he fyndeth added to hym Catalectici, that fygnyfieth, that the meter wanteth oone syllable of a iust Versus octonarius, and thus ouer all sceanes, where is wyrtten trochaici, he must vnderstande octonarii, or tetrametri.

C It is also thpydly to be noted, that there may diuers thynges cause, that a verse shal not haue his iuste number of syllables. One thyng, because that portes do take in to thery verses of the sortes aboue rehersed, sete of thze syllables. An other, because they vse sometyme solution of a longe syllable into. ii. worde. Sometyme they clyde a consonant: sometyme they diuide the laste worde, and sette a syllable or mo to the nexte verse folowynge. But this is to be noted, that yf a meter be of his iuste syllables, than he is called Acatalecticum, If he want a syllable, than he is called Catalecticum, If he haue a syllable ouer, he is called Hypercatalecticū.

And let this as now suffise the yonge begynner. Exhortynge hym to take pleasure, to experiment, howe he can by the helpe of this bryefe aduertisement, scanne the verses of this comedy of. vii. syllables, or. viii. syllables, or. xvi. syllables: which though he do not fynde at all times to come euen iuste vnto his reckynge, yet let hym consyder, that spys he shal euer come nere aboutes his iuste number, within a syllable or twaine at the moste, eyther ouer or vnder, that this auctour fletch noo small science, in the makynge of his sceanes, which he shal euer fynde of this number of syllables, excepte Ellipsis and Synalæpha, Gulde fortune to be receyue hym. for they cause euer one vowel to be drowned so often as they chance in a verse: and yet shal the verse haue his iuste number of syllables neuer the lesse. For the declarynge of which. ii. figures, it is to be noted, that whan a worde in a verse endeth in m, and the nexte worde folowynge begynneth with a vowel, the vowel that cometh before, m, and them, also, shal be lefte vnsounded or sounded, by this figure Ellipsis. And whan so euer a worde endeth in a vowel, the nexte word folowynge begynnynge with a vowel, or dypthong, or h, a vowel folowynge hym: than shal the vowel that the precedent worde ended in, be drowned, and not accounted in scampynge, by this figure Synalæpha. And for an example of this thyng, let the lerner practyse to scanne this meter, which is the laste verse of the seconde sceane of the fyrste act.

Quæst tu intro irrumpe ad senem, expectabo te domi meæ.

By all which thynges here bryefely of me touchyd, it maye appere, what

A C O L A S T V S.

What great diligence this auctour hath vsed, in the artificiall composition of his scenes. But for so much as preceptes, without example, be verie harde and darke, let vs take, ii. of the fyrste verses in our auctours prologue, for an experience of the premisses, whiche I will fyrste loose into theyr. vii. seuerall syllables, and after that bynne them into theyr. vi. feete, and theyr. iii. synge meters.

The. vii. syllables of these. ii. meters aparte.

Vos, nul, la, cap, ter, ob, se, crad, mi, ra, ti, o,
Quod, hic, ui, de, tis, op, ti, mi, ui, ri, no, uos,

To scanne or trye these. ii. meters of. vii. syllables by theyr. vi. feete, by reason of whiche maner of scanynge, they be called Versus Senarii.

Vos nul, lacap, ter ob, se, crad, mira, tio,
Quod hic, uide, tis op, timi, uiri, nouos.

To scanne or to trye these ii. meters by theyr. iii. synge meters, by reason wherof they be called Versus Trimetri.

Vos nullacap, ter obse, crad, miratio,
Quod hic uide, tis optimi, uiri nouos,

And this example maye be sufficient, for Septenariis, and Octonariis, and Sczontes, and Trochaicis, as well Catalecticis, as Acatalecticis, or Hypercatalecticis.

Actus primi.

Scœna secunda.

A C O L A S T V S.

P H I L A V T V S.

Trochaici Catalectici.

ME nisi animus fallit, omnia succedent bene. P H I.
Sed patris

Vim & facundiam, uereor. ut fortiter feras. A. Egon?
Obfirmato animo meam rem agam. P. Tantū caue suis
Ne te sauis dictis protelet. A C. Protelet? omnia
Mea mihi meditata sunt, nihil formidem congregi,
Vel cū tribus oratoribus. P H. At iam credo satis diu
Rem tuam deliberasse patrem. Quid respondeat,
Vise. A C. Aggrediar. P H. Hem, macte animo, i sane
quo tua te uocat

Virtus. i pede fausto. Miror si res ex sententia

Huic

ACOLASTVS.

Huic cesserit. Aut fallor, aut repelletur ne causam agat
Tam meas rationes omneis hic Pelargus abijcit.

Quare, cū illo fatali pugno odio. A. Philaute mi, heus
Heus Philaute? PHI. Quis me? ACOL. Cor mihi
salire iam incipit.

P H. Hem quidum Acolaste? ACO. Quia pater ærario
assidet, suum

Censum supputans, ut opinor. Quippe, auribus meis
Hauli tinnitū, ad fores placide assistens nostras. P. Bene
Est. Tu intro irrumpe ad senē, expectabo te domi meę,

Of the fyrst acte, the seconde sceane. The
kynd of meter Trochaici Catalectici.

Interlocutores. Acolastus, Philautus,

Phrasis.
Bene successe-
re.
Phrasis.
Fortis ferre.

Phrs fia
Obfirmato
animo rem
agere,

Metaphora.
Savis discis
aliquem pro-
telare,

Phrasis.
Omnia mea
mihi medita-
sunt,

Phrasis.
Cōgredi uel
cū tribus o-
ratoribus.

But if my mynde begyle me. i. excepte my hert mis-
gyue me, al thynges shal succede wel. i. shal come
well to passe. PHI. But I feare. i. I am a frayde,
howe thou canst beare strongely. i. howe thou canste
stoutly endure, oꝛ abyde, oꝛ away with the force oꝛ the
bꝛunte and the eloquent speche of thy father. ACO.
Not I. i. who not I? I wyl do my thynges with a ful-
ly purposed mynde. i. I wyl handel my matters with
a full set, oꝛ fully determyned courage. PHI. On-
lye beware (hereof) lest he maye dꝛyue the awaye a-
farre of, oꝛ that he may shake the of oꝛ euer thou come
to his speche, oꝛ to reasonynge with hym, with his
cruell saynges oꝛ wordes. ACO. Shulde shake
me of, oꝛ dꝛyue me awaye from a farre of. i. oꝛ euer we
come to ioyynge, oꝛ to hand strokes, al my thynges
be bethought to me. i. I haue bethought me (what I
wyl saye to hym) in oꝛ concernynge all my matters,
I wolde be nothyng a frayde to coope, pea and nede
were

ACOLASTVS.

were, with. iiii. oratours. i. to take. iiii. oratours for a
nede, to taske. PHIL. But nowe I beleue thy father
to haue delyberated thy thyng longe inoughe. i. but
I beleue, that thy father hath nowe debated and de-
termined thy matter longe inoughe with hym selfe.
Go se what he maye answere. i. beware of his answere-
res, that he may make the to thy demandes. A COL.
I wyl go to him. i. I wyl vpon hym. PHIL. Hem, be
of good courage, or to it, or vpon it man, or to it with
a bold spyrite, saynt George to bozowe. go surely whi-
ther thy vertu calleth the. i. go safely thither as thy
harte or courage serueth the, or whyther thy mynde
gyueth the. go with a lucky foote. i. go, god sende the
good lucke, or good spede in thy iourney. I meruayle
yf the thyng shall happen to this man of sentence. i.
I meruayle me, if this mans matter shall chance or
succeede, according to his mynd or desyre, or shal come
to a good effect, other I am begyled, or he shalbe put
or diuened backe, that he shall not do his cause. i. that
he shal not haue audience, or be herd to say his mynd
.i. to purpose his matter, or to tell his tale, so moche
dothe this Belargus cast away. i. shake of all my rea-
sons. i. all the reasons I can make agaynst hym. Wher-
fore I fyght with hym by a fatall hatred. i. wherfore
he and I be mortall enmyes togyther, or we be at su-
che deadly foode, that it is our destenies one of vs to
kyl an other, or we neuer mete togyther, but we be at
daggers drawyng. A COL. Howe my Philautus,
how. PHIL. Who me. i. who is that that calleth me thus
hastly. A COL. My harte begynneth to skyppe to
me. i. my hart beginneth to leape (in my bealy for ioy.)
PHIL. Ha why soo Acolastus? A COL. For my father
f sytteth

Regula.
Latini dicto
nos appellas
to semper us-
timur.

Phrasis.
Maeste animo

Phrasis.
I pede fausto

Phrasis.
Ex sententia
cedere.

Phrasis.
Causa agere.

Phra-
Fugnare cu
aliquo fatali
odio.

Figur.
Apostrophe.
Properanti-
bus conuenit
Cor alicui sa-
lire.

ACOLASTVS.

Phra.
Censum sup
putare.
Phra.
Tinnitum au
ribus haurire.
Phra.
ad fores plau
de assistere.

sytteth in his treasure howse, recknyng as I suppose
his reuenues. i. howe moche he may dispende by pere.
For why I dyd drawe bp. i. I harde the tynkynge of
his counters, as I came softly, and stode by our doze,
or as I came softly and stode lystnyng at our dooze.
PHIL. It is well, bzeake thou in. i. rushe in to the old
man, I wyll tary the or for the at home at my howse.

Actus primi.

Scena tertia.

Trimetri.

ACOLASTVS.

PELARGVS.

Nunc quod futurum est, colligo, nunquam dabit
Pecuniam pater, nisi moneat prius,
Vt ne profundam, perdam, confringam male
Rem omnem, idque aget uero uultu, tam mihi timet.
Sed nescit quam surdo narrabit fabulam.
Ego faciam tamen, ut pulchre respondeam,
Illius uerbis, alia quam cogitem loquens,
Meus dum dinumeret mihi argentum senex.
Sic illudendi sunt patres isti, nimis
Rigidi in nos iudices, Sic imperium cadit,
Quod ui magis quam beneuolentia asserunt.
Vt sim omnibus gratus, pro frugi nomine,
Mihi quod pater inditam uoluit, ex re, meus
Philautus aliud subdidit concinnius.
Acolastus siquidem & esse & dici gaudeo.
Satis adhuc cessatum est, adire eum uolo.
Adsum pater, ut quid uel tandem respondeas,
Audiam. Ita ne rationes studiose conficis
Omneis, ut portionem conscribas mihi?
PE. Nempe, ut hariolare fili. AC. Amo te plurimum,
Et non neglexisse habeo imprimis gratiam.

PEL.

ACOLASTVS.

PE. Quod o cum salute tua fiat. **AC.** Fiet pater,
Ne quid time. Sed obsecro quantum dabis?

PE. L. Adeo tibi in pecunia est animus, nihil
Ut imperes isti tuæ libidini?

Fili, id adeo edico tibi, nisi quieueris,

Reducam calculum. **AC.** Recte pater, obsecro

Perge. **PE.** Ut pergam? ne me obturbaris pessime,

Concede istorsum aliquantisper, dum te uocem.

AC. Faciam. Hem, quid egi? nunc male metuo miser,

Nenon æs omne reddat, uel, quod auidior

Est ad rem, uel, quod est commotus. Ineptias

Hominis, nescis tractare ægrotum animum patris,

Quem debebas meminisse tam irritabilem.

PE. Ehodum ad me fili. Nunc utrumuis sub meo

Præsidio degere, an peregrinari foris?

Fac cordate respondeas. **AC.** Pater, foras

Me animus uocat. **PE.** Præuus sane. Quid si sinas

Te exorari, ut maneat domi, meis bonis

Fruiturus perpetuo? Certe patrem foris

Tu nusquam inuenias gentium. **AC.** Credo pater,

Sed proficiscendum est, decretum stat, me feras.

PE. Non possum tam blande mi fili dicere,

Ut animum mutes? **AC.** Operam omnem ludis pater.

Potius tentabo, quid possim uel legibus,

Ut istuc tua dicam pace interim,

Siquod rogo non impetrem cum gratia.

PE. Quando obstinate operam uideo te dare, meum

Ut tibi iugum excutias, alioqui amabile,

Age, non libet tecum pugnare, sed habe

Hanc zonam tibi, decem talentum rem tenet.

Ea est substantiæ tuæ æqua portio.

Quid gestis gnate mi? Ah, nescis quid gaudeas,

Crede hoc mihi, si quid unquam monui bene,

Acerbius flebis, quod temere niteris.

F ii

Ego

ACOLASTVS.

Ego sæculum hoc noui, quibus sit moribus,
Tum te pernoui, quo sis ingenio, tuum
Si animum uicisti, potius, quam animus te, sino
Vt gaudeas, uerum, quoniam uideo secus
Te esse habitum, non possum, quin deplem tuam
Stultitiam, pariterq; doleam, te abscedere.

ACO. Pater obsecro, ne quid te ex crucies mea
Causa, nullam peperero tibi agritudinem.

PE. Vtinam. A. Certe pater, Nunquid me uis? P. Puer
Hem agre propter me consistis, uideo, pedes
Tibi pruriunt, ardentq; fugam. Sed hæc prius
A me si imperia capesses, multa in pectore
Tuo bona confidebunt. Principio tuam
Mentem fac nullis artibus imbuas, nisi
Quarum in me exemplar aduortis, meis item
Fac uiuas moribus, ut qui pœnitendum habent
Nihil, uolo, tuo animo haudquaquam seruias,
Quem præstat semper habere suspectum. Caue
Diueritas ad nequiora à præceptis meis.

Postremo, habe hoc tibi monumentum ut regulam,
Ad quam mores, uitam, & mentem instituas tuam.

Hæc sedulô uerses, hæc mente tractites,
Hæc pro Cynosura quapiam limet oculus.

Hæc sint tibi ceu lapis Lidius, ad quem probe
Tete explores, ut qui sis noscas intime.

Ab his enim si quid uel uita, uel animus
Deliret, peccatum id quidem esse memineris.

ACO. Est præterea quod uis? PE. Vt perpetuo bene
ualeas. ACO. Valebis igitur mi parens. PE. Vale

Vale inquam gnate mi, Gnate æternum uale.

Quæ hæc est miseria? pròh deum atq; hominum fidem
Itan diuelli a me, quod erat charissimum?

Oh, quem luctum paras, quas curas iniecis
Patri, ipse securus nimis, pulchrè quidem

Tuam

A C O L A S T Y S.

Tuam rem abiens stabiliuisti. Sed nescis, ah
Nescis, serus quos exitus uesper uehat.
Sane illud demiror, qui fiat ut mihi
Quom maxime peccet gnatus, nequeam tamen
Acerbiore in eum esse animo. Vt nunc res ferunt,
Vtinam, tam possem filij obliuiscier
Quam ille, o dementiam, me auersatur libens.
Huc huc calamitatis scilicet tuo
Philaute consilio inferor, o dolor grauis.

Of the fyfste acte, the thynde Sceane.
The kynde of meter.

Interlocutores. Acolastus, Pelargus.

Nowe gather I together the thynges that shal be
hereafter. i. nowe reason I oꝛ coniecte with my
selfe, the thynges whiche is to come. foꝛ surely my fa-
ther wyll neuer gyue me this money, but he wyll first
warne me (oꝛ gyue me warnynge) that I shall not
waste it prodigallyc. i. powre it out oꝛ lade it out by
shouilles full, that I shall not lese it. i. caste it away,
that I shall not yll bꝛeke to gether all my thynges. i.
that I shall not byynge to nought oꝛ consume lewdly
al my substaunce oꝛ al the good, (he wyll delyuer me)
yea and this wyl he do after a trewe countenaunce. i.
yea and this wyl he do. i. this shall be done of hym,
after an earnest facion oꝛ maner, he feareth so moch to
me. i. he is so soꝛe afrayde of me, that I wyll byynge
all to nought. but he wotteth ful lyttel to howe desse
a man he shal tel his tale. i. he wotteth ful lyttel howe
desse an eare I intende to gyue hym, oꝛ howe I en-
tende to save to hym, in my mynde, wolde to god I
herde you (foꝛ in dede he were as good to tell his tale

Phrasis.
Quod futurū
est colligere.

Phrasis.
Rem profū-
dere.
Phra.
Rem perdere
Phra.
Rem male
cōfringere.

Phra.
Tam mihi tis
met.
Adagium.
Surdo fabu-
lām narrare.

Phra.
Faciam.

I iii

to a

ACOLASTVS.

Phras.
Alia quā cogitē loqui.

Phras.
Argentū dī numerare.
Sententia.
Phras.
Imperium cadere.
Phras.
Imperium asserere.

Phras.
Nomen frugis.
Phras.
Nomen inditum.

Phra.
Nomen subdidit concinuis.

Græca.
Acolastus p. dig., a stroy good.

Phra.
Satis diu cessatum est.

Elegan.
Vel tandem.

Phras.
Rationes cōficere.

Phras.
Portionem alicui conscribere.

Phras.
Non neglexisse habeo gratiam.

to a poste) but yet wpll I doo.i. I wpll so fascion me, that I maye aunswere fayrlye.i. I wpll gyue hym a goodly answere to his wordes, sayinge, other thyn= ges.i.other wyse than I thynke, while myne old man numbzeth syluer to me.i. while our old Joachym shal be a tellynge out of my money to me, soo shulde these fathers be laughed to skorne, that be to cruel iudges vpon vs, thus falleth the rule.i.thus decapeth oꝝ cō= meth to nought, the auctoritie whiche they chalenge (vpon vs) rather by violēce thā by beneuolence.i.gē= tyl intreting of vs.and bicause oꝝ to thentent I wold be acceptable.i.welcom to al mē foꝝ my name of thyrist oꝝ thyristines, which my father wold shuld be giuē me, Philautus hath giuē me, of the thing.i.fyt foꝝ my ma ners an other meter name. foꝝ why, I reioyce both to be (in dede) & also to be called Acolast⁹ .i.a stroygood, oꝝ a prodigal felow, I haue hitherto limgard oꝝ taried longe inough, I (now) wpll go to hym. Father I am here pꝛesent, to thentent that I may at the least way, nowe at the last here what thou wylt answere.i.what answere thou wylte make me, doest thou thus study= oulye caste to gether all thy reasons. i. accomptes. i. doste thou thus diligently caste to gether al thy smal parcelles into a grosse somme, that thou mayste wꝛite to gether my portion to me.i.that thou mayst assigne me out in wꝛytyng, my chyldes parte, oꝝ that thou mayste delyuer me a byll in wꝛytyng, what my poꝝ= tion oꝝ chyldes parte shal come vnto. PEL. In be= ry dede euen as thou gessyste oꝝ deuiseest my sonne soo (do I.) ACO. I loue the very moche.i. I haue good cause to loue the, and mooste chiefly I haue thanke, that thou hast not ben negligent.i.and aboue al thin= ges

A C O L A S T Y S.

ges I thanke the that thou haste not forgotten me, or
ben slacke or negligent concernynge my bysynesse or
matters. PEL. That o it myght be with thy helthe
.i. that I praye or wolde to god it myghte be to thy
profyte. ACO. It shal be done father. i. it shall turne
to my welthe, father, be nothyng a frayde, but I pray
the for goddes sake howe moche (moneye wylte thou
gyue me). i. shall I haue of the? PEL. Is thy mynde
so soze in money to the. i. is thy mynde so soze sette vp
pon money? that thou canst nothyng rule this wyl-
fulnesse of thynne? sonne I tell the this (oone thynge
playnly) but if thou be styl or be in rest, I wyll plucke
backe the counters. i. I wyll breake myne accompte,
and take vp my counters. ACO. Well father, I be
seche the for goddis sake holde on. i. go to (thy busy-
nes.) PELAR. That I holde on? (byddest thou me
go to my busynesse)? loke thou trouble me not, thou
moste worste. i. thou mooste vngtraciouse younge fe-
lowe lyuinge. walke, or pycke, or gett the hense this
waye warde for a lyttell whyle tyll I shall call the.
ACO. I wyll do so. Howe what haue I done? Howe
am I soze a frayde, wretche (that I am) that he wyll
not yelde. i. paye me all the brasse. i. al my hole money,
eyther bycause he is moze gredy to the thynge. i. that
he is moze couetous vpon money or his profyte (than
he shulde be). i. eyther bycause he is so soze sette, or to
gredy vpon the world, or his thurst, or els bicause he is
amoued. i. angrye. lewdenes of a man. i. what lewde
felowe that thou art, or see the lewdenes or foly of the
man, thou canste not handel or daly with the sycke. i.
the vniquite mynde of thy father, whom thou shul-
dest haue remembred, howe easy he was to be angryed
.i. to

Phras.
Quod o cum
salute tuas

Phras.
Animus est
in pecunia.

Phras.
Libidini im-
perare.

Phras.
Id adeo edis
co tibi.

Phras.
Calculum re-
ducere.

Apostropefis.
Vt pergam.

Phras.
Cōcede istor
sum aliquans
risper.

Phras.
Nunc male
metuo miser

Phra.
Ad rem est as-
uidior.

Phra.
Apostropefis.
Ineptias hos
minis.

Phra.
Tractare as-
grotum ani-
mū alicuius.

ACOLASTVS.

Phra.
Eho dum ad
me.

Phra.
Sub alicuius
praesidio des
gere.

Phras.
Peregrinari
foris.

Phras.
Fac cordate
respondeas.

Phra.
Foras anim⁹
me uocat.

Phra.
Quid si finas
te exorari.

Eloquent.
Meis bonis
fructurus.

Eleg.
Nusquam ge
tium.

Phra.
Decretū stat.

Phras.
Me feras.

Phras.
Operam lus
dere.

Eleg.
Tentare uel
legibus.

Phras.
Ut tua dicam
pace interim

Phras.
Quod rogo
cum gratia
impetrare.

Phras.
Obstinate
operā dare.

.i. to be prouoked to anger. PELAR. Come hyther to me my sonne, nowe whither wylte thou passe thy life vnder my tuition, or wander abrode (in or into far countreys?) make that thou mayst answer hartily. .i. loke that thou gyue me a redy answer (as thy harte serueth the). ACO. Father, my mynde calleth me out of doores. .i. my harte serueth me to go abrode (to se the worlde.) PEL. Surely a soory mynde. what if thou suffer the to be intreated. .i. what if thou be contented to be ouercome by my prayer, or to do so moche at myn instance, as that thou mayste tary at home, to enioye the vse or to be part taker of my goodes contynually, or for euer. Surely a father without forthe canste thou fynde no where of folkes. .i. no where elles or no where in the worlde. ACO. I beleue that father, but I muste nedes be goinge or walkyng (on my iourney) that decree standeth. .i. I am at a poynte, or my mynde is fully sette, beare me .i. suffer me or be content (with my doing.) PELAR. Can I not speke so fayre vnto the my sonne, that thou mayst chaunge thy mynde? ACO. Thou plaicest all thy labour father. .i. thou laborest al for nought, or spendest thy labour in vayne, I shall rather assaye or attempte, what I maye do, if there be none other remedy, or if nede be, or if I shall algates, by the lawes that I maye save this with thy peace in the meane whyle. .i. no dyspleasure taken with my sayenge therwhyles, if I can not opteine the thyng I aske with grace. .i. with thy good wyll. PELAR. Syns I see the obstinately gyue. .i. bestowe thy labour, or to go about, that thou mayste shake of my pocke away from the. .i. rydde thy selfe of my power, whiche I haue ouer the, which for al this, or this

A C O L A S T V S.

o: this not withstandynge, is to be beloued o: set by,
go to, I lyke not. i. I am not dysposed to fyght. i. to
strue with the: but haue this gyrdel to the, it holdeth
the thyng of. x. talentes. i. but hold o: take the this gir
dell, it conteyneth in it the value of. x. talentes, that
is the euen portion of thy substaunce. i. that is iustely
thy childes part. why whyppest thou o: skyppest thou
aboute thus my sonne? Ah, thou wottest fulle lyttell
wherat thou reioycest. beleue this thyng to me. i. be
leue me herein, yf I euer warned any thyng well. i. if
I euer gaue (the any good counsaile o: holisome ad
uertysment) thou shalt wepe more bytterly. i. thou
shalte weepe full bytterlye (for this geare) that thou
nowe goest about foolyshe. i. foole hardely. I know
this worlde. i. I wotte what a worlde this is, of what
maners it is. i. what maners people be of now adays.
farthermore I know the thowly, what mynde thou
arte of, if thou haue ouercome thy sensuall mynde, ra
ther than thy mynde hath ouercome the, I suffer. i. I
wyt safe that thou be mery o: gladde, but for so moch
as I see that thou art other wyse had. i. that the thyn
ges o: the world goth otherwise with the, o: that thou
arte otherwyse set, o: that thy case gothe otherwyse to
warke with the, I can not, but that I muste wepe, o:
bewaile thy foly. i. I can not forbear weping for thy
folyshenes: and farthermore, o: and therto, I can not
but that I must be sorow. i. I can not forbere sorow
ing the to go away. i. that thou goest o: departest thy way
(from me.) A C O. Father, I beseeche the, vere o: trou
ble thy selfe in nothyng for my cause, I wyll bypunge
forthe to the. i. shap the, o: cause the to haue no dys
pleasure of mynde for my cause. P E L. Wolde to god
thou

Eleg.
Alioqui.
Phras.
Age, non lis
bet tecum pu
gnare.
Phras.
Decem talen
tum re tenet
Phras.
Quid gestis?

Phras.
Acerbius fleo
bis quod tes
mere niteris.

Phras.
Te pernou
quo sis inges
nio.

Phras.
Video secus
te esse habitu

Elegan.
Pariterq; do
leam.

Phra.
Ne qd te cru
cis mea cau
sa.

Phra.
Nullam tibi
perperero a
gritudinem,

Phra.
Num quid
me uis?
Phras.
Aegre propi-
ter me consi-
sis.
Phras.
Pedes tibi
pruriant ar-
dentq; fuga.
Phra.
Imperia ca-
pessere.
Phra.
Mentem fac
nullis artib;
imbuas.
Eloquen.
Fac.
Elegan.
Vt qui.
Phras.
Tuo animo
haudquaqua
seruias.
Phras.
Quē praeſtat
habere ſuſpes-
ſum.
Phra.
Caue diuers
ias ad nequis
ora.
Adagiū.
Cynofura oꝝ
culos limare.

Limet pro
collimet.
Apherēſis.
Cynofura ur
ſa minor, the
dogges tale
the leſſer beaſt

thou woldest not.) A C. for a ſuertie father I wyl note
wylt thou me? .i. wylt thou commaunde me any moze
ſeruiſe? P E L A R. Well chyld, I ſe that with payne
thou tarpeſt oꝝ ſtandeſt ſtyll nere by me. .i. well chyld,
I ſe howe paynefull it is to the to ſtande ſtyll nere by
me, oꝝ I ſe how thou ſtandeſt vpon thoznes: Thy ſete
do ptche to the, and deſyre ſeruently flyght. .i. thy ſete
ptche (ſo that thou canſt ſtande ſtyll vpon no ground,
and thou arte paſſynge deſpyous to be goone, oꝝ to be
walkyng, but yf thou wylte fyrſte take vpon the theſe
commandementes (gyuen vnto the by me) .i. if thou
wylt promyſe me to kepe theſe preceptes (of myn) ma-
ny good thynges ſhall reſte within thy bꝛeſte. .i. thou
ſhalt haue ſtoze of good counſels in thy hart (by mea-
nes of them) fyrſt and foꝛemoſt, make. .i. loke thou en-
tache. .i. indowe not thy mynde with no maner craftes
.i. facions of lyuyng, but with ſuch as thou perceiueſt
an example in me, loke alſo that thou lyue accoꝛdyng
to my maners, as thoſe oꝝ ſuche whiche haue nothing
in them, wherof one myght repent hym. I wyl in no
wyſe that thou ſerue. .i. folow thyn owne mynd, whom
it is better foꝝ the euer to haue ſuſpected, looke thou
tourne not aſyde from my preceptes. .i. comādemē-
tes vnto moze wicked thynges. foꝝ a concluſion, take
þ this token oꝝ remembrance. .i. this boke of the byble,
as a rule, accoꝛdyng vnto the whyche, thou mayſt oꝝ-
deyn. .i. gouerne thy maners, life, and mynde, caſt theſe
thynges dyligently (in thy) mynde, treate oꝝ intreate
theſe thynges in thy hart oꝝ mynde, let theſe thynges
in the ſtede of a certayne Sidoniens lodeſterre dy-
rect thyn eies by a ſtreight lyne. .i. as wyſely oꝝ as cr-
neſtly, as the archer oꝝ ſhoter in a croſſebow directeth
his

ACOLASTVS.

his eie towarde his marke, so earnestly loke thou continually vpon this booke. i. like as þe Sidonies loke euer whā they saile by see on the night, towarde the starre, called the dogges taile, oꝛ Vrsa minor, the lesser beare, oꝛ lyke as suche as dyd passe the desertes of Arabia, were forced to passe them by nyght, dyrectyng their course by Vrsa minor, bycause the wynde wolde suffer no path oꝛ tracke of horscs oꝛ camelles fete to remaine in the lyght sande) so lette thyne eyes be euer towarde the preceptes conteyned in this booke, to leade the course of thy life by. Let these thinges be vnto the, as it were a certayne touche stone. i. a rule to trye good and bad asonder, lyke as the touch stone doth shewe the goodnesse oꝛ synnynesse of one golde from an other, and tryeth which is no gold at al. by the which (touche stone) thou mayst trye thy selfe by, that thou mayste knowe mooste inwardely. i. in the depest of the within foꝛ the, who thou arte. i. what maner of man thou arte. Foꝛ why, if thy mynd oꝛ thy lyfe. i. thy conuersation oꝛ thy thought, do go asyde, oꝛ amysse, oꝛ out of the way, fro these preceptis, remēber the foꝛ a truth, that þe is synne.

ACOL. Is there any thyng elles that thou wylte, (with me) PELA. That thou mayst euer moze fare well. ACO. Thou shalte therfoꝛ fare well my father. i. my father I take my leaue of the then. PELA. Farewell, oꝛ well myght thou fare, I saye my sonne, farewell foꝛ euer and a daye, oꝛ foꝛ euer moze. What wretchednes is this, out the faith of goddes and men I calle on. i. o mercyfull god, shulde the thyng that is to me mooste lefest oꝛ mooste derest in this worlde, be plucked awaye from me (by violence) on this facion: What mournynge makest thou redye, what cares

Experientia
iter facientis
Per Arabiam
desertam.

Adagium.
Ceu lapis
Lidius.
Phras.
Ad quem pro
be text explo
res.
Metaphora.
Animum des
litare.

Phra.
Est præterea
quod nūc.

Phra.
Vt perpetuo
bene ualeas.
Phras.

Valebis igitur
mi pater.
Phras.

Vale inquam
æternū uale.
Phras.

Proh deū atq;
hominum
fidem.

Phras.
Itan diuelli a
me quod erat
charissimū ē

Phras.
Luctum para
re, curas inis
cere.

ACOLASTVS.

Eleg.
Ipse securus
nimis.

Phrasis.
Fulchre qui
dem tuam re
abliens stabi
liuisti.

Adagium.
Nescis serus
quos exitus
ut sper uchat

Elegan.
Miror qui fit
at ut cum ma
xime tamen.

Phrasis.
Acerbior in
eum esse anis
mo.

Phrasis.
Vt nunc res
ferunt.

Elegan.
Vtinam tam
quam.
O dementia.

Elegan.
Huc huc cala
mitatis scis
licet.

casteste thou into thy father. i. what mourninges and
what care goest thou about to set at thy fathers hart?
thou thy selfe beinge to moche sewer. i. beinge moze
carelesse (than thou hast cause to be) surely thou hast
establyshed thy thynges fayrly, goinge away. i. surer
ly thou hast sette a goodly order, or sette a gay direc
tion in thy matter or affayres, nowe at thy goinge a
waye or at thy departynge. But ah, thou wottest full
lyttell what issues the late euyntyde may carry. i. what
maye betyde the, er that it be darke nyght yet, or that
the course of thyne age be spent. i. thou wotteste full
lyttell what sorowe thou mayste abyde, or euer thou
haue the holy candell in thy hand, or, or euer the priest
haue a peny for the. Surely I maruayle hereat, how
it commeth to passe, that where as my sonne doth tres
pace agaynst me so moche as can be possible, yet can
not I be of moze bytter mynde agaynst hym. i. yet can
not I (finde in my hart) to be styffe stomaked agaynst
hym, as the thynges beare nowe. i. as the thynges
chaunce nowe, or goo nowe to passe, or as the case re
quireth. wold to god I coude as wel forget my sonne
as he forgetteth me. O what madnesse (is this of his)
he is contrary to me, wyllingely. i. he holdeth agaynst
me, or taketh a contrary way from me, euen a set pur
pose, takynge pleasures therein. O Philautus, hither
hither a goddis name of misery. i. into this misery am
I brought, throughe thy counsaile. O greuous so
rowe. i. o what a greuous sorowe (is this?)

Actus

ACOLASTVS.

Actus primi.

Scena quarta.

Σκηνὴ τέταρτη.

ACOLASTVS.

PHILAVTVS.

Num quis me uiuit fortunatioꝝ? Num quis
Fortunæ filius dici magis debet
Ex merito, quam ego, cui contingere pro uoto
Omnia? P H I. Quis hic beatum uenditat sese? Hem,
Aurum ne habes Acolaste? A C O. Habeã rogas? Zona
Vide ut tumeat. P H. Ho ho, Talenta quor? A C. Decẽ.
P H I. Hui tantam ne auri uim? A C. Tantam. P H I.
Vnde, quæso te,
Patri ista largitas? A C O. Quia arte tractabam
Virum, doli ignarum. P H I. O lepidum caput, laudo,
Præsidium forte expugnasti hodie. quid restat?
Nisi ut triumphum agamus intus? A C O. Accedo
Tuæ sententiæ. P H I. Sed quid libri hic gestas?
A C O. Id pignoris pater mihi relinquebat.
P H I. Phy, bibliorum codex est, ualeat, insiste
Tuas tibi res curare. Nempe, quo pacto
Iter tuum instituas, peregre profecturus.
Codex non æque inimicus, atq; hic est nobis.
Ego tibi mox alia instillaro præcepta.
A C. Sed mihi grauitè pater est interminatus, ne
Hæc a me amitterem. P H I. Istæc uerba sunt, mitte.
Quin concedimus intro? A. Impera, & puta factum.

Of the fyrst acte, the fourthe sceane.

ACOLASTVS,

PHILAVTVS.

¶ Sczontes, Gallynge meters. for though they be Iambici Senarij,
yet they haue Spondaum, in theyꝝ lasse foote, and Iambum,
in theyꝝ fyrste foote, contrarpe to oþer Senarij.

ACOLASTVS. Is there any man luyth more
fortunate than I. i. is there any man luyng
more

A C O L A S T U S.

Adagium.
Fortuna fili
Elegan.
Magis exmes
rito.

Phra.
Beatum se
uenditare,

Ro. Ritus.
Phra. sis.
Hui tanta ne
auri uim.
Phra. sis.
Vnde patri
sua largitas

Phra. sis.
O lepidum
caput;

Phra.
Triumphum
agere.

Phra.
Accedo tue
sententia.

Phra. sis.
Valeat.

more happy (than I am) is there any man that ought
more of deservynge. i. worthily to be called the sonne
of fortune. i. to be sayde of, that he is borne in a good
houre, than I, to whom al thynges haue chaunced of
wylle. i. as happily as I coulde wylle for PHIL A.
Who here happye selleth hym selfe. i. who is he here
that setteth hym selfe out to the sale, for a fortunate or
lucky man? What? haste thou thy golde Acolastus?
A COLA. Al best thou whether I haue it, see howe
my gyddell swelleth. i. standeth a styte? (for men were
wonte to put theyr money in lether girdylles, as mar-
chaunt men do nowe adayes.) PHI. Ho ho, howe ma-
ny talentes (is in it?) A C. Ten. PHI. What, hast thou
so great a hoorde or so great a quantitie of golde? A C.
So great. PHI. Of whens I praye the, to thy fa-
ther this largenesse. i. howe fortuneth it, I praye the,
or howe happeneth it, that thy father is waxed thus
lyberall? A C O. For I handelyd the man by crafte
.i. cunnyngely, whiche is ignoꝝant of descepte. i. whi-
che knoweth no descepte. PHI. O pleasant hedde. i.
sayre fall that plesant. i. merily disposed heed of thine.
I prayse the. i. I con the good thanke, thou hast this
daye wonne by assaulte or ouercome a stronge gar-
son or fortresse, what resteth nowe behynde (to be
done) but that we maye make our tryumphe. i. kepe
our gaudyes, or let vs sette the cocke on the hope, and
make good chere, within doores. A C O. I goo to thy
sentence. i. I holde on thy syde, or take thy part. PHI.
But what boke is this thou beryst here. A C O. This
of pledge my father lefte to me (for a token or remem-
braunce) that I shoulde haue of his wordes or lesson
he gaue me. PHIL. Lye on it, it is the byble boke, fare
well

ACOLASTVS.

well it, or saye wether after it, procure to care thy
thynges to the .i. sollicite to care for thyne owne busi-
nesse, or go about, or folowe thyne owne affayres, that
is to saye, by what meanes thou mayste ordeyne thy
iourney, now thou arte goinge into farre countreys,
or goinge forth on thy iourneywarde, there is noo
boke more enemy vnto vs than this is, I shall drop
or poure into the .i. I shall teach the other maner pre-
ceptes a none. ACO. But my father hath greuouse-
ly thretened me .i. hath gyuen me a great charge, and
thretenyd me vppon the same, that I shuld not leaue
awaye these thynges .i. let this boke go from me. PH.
These be but wordes, let them passe, but go we in a-
dores. ACOL. Commaunde and thyne it done .i.
speake the worde ons, and it is done.

Phrasis.
Institu tuas ti-
bi res curare
Nempe.
Iter istituere

Eleg.
Nō sique atq;

Graviter in-
terminari.

Istae verba
sunt.
Quin concen-
dimus intro.
Impera & pu-
ta factum.

Actus Secundus.

PANTOLABVS, PAMPHAGVS,
Octorarij omnes.



Al miser ego sum, qui quod edam quarto,
& id agre inuenio, gulam
Habeo, extrema fame pene strangulatam,
uenter inedia.

Exhaustus est, stomachus latrat, tum pen-
dulae marcent genae

Pol dentes, pruriunt, me nullus est ieiuniosior,
Neque magis effractus fame, scabri rubigine
Dentes, labiaq; incaua situ loquuntur me famelicum
Quare, hunc haberem praesentem deū, placaret q mihi
uentrē iratū. Parasiticæ artis gnarū optem dari obuiā,
Quem sectari liceat, postq in fumū cineremq; uersa sint
Quae possedi oīa, Vel ē flamma non grauarer impiger
Cibum

ACOLASTVS.

Cibum petere. O fortuna, ut nunquam perpetuo bona
es. Sed hic

Ne est Pāphagus, meo quē iuui beneficio tories? is est.

PAMP. Quis hic nouus subsistit hospes? Pantolabus
est. Insolens

Istuc quidē facit. Nō possum quin salutē, & colloquar.

O salue plurimū merito tuo uir optime. **P. Pamphage**

Salue plus millies. **PAM.** qd hic negotij tibi? An uentis

Obsonatū ad forū Cupedinis? Atqui ea est prouintia

Parasitorum. **PANTO.** Memini. Sed eò res redijt, ut
transcurso opus

Mihi sit ad ordinem uestrum. **PAMP.** Ad nostrum
ordinem quid audio?

PANTO. Sic fors fert. **PAM.** Sed turpe est nimis
a bubus ad asinos transcendere.

PANTO. Vt sit. Durum telum necessitatis. **PAM.**
Nihil ne est amplius.

Rei? **PANTO.** Nihil quicquam, abliguriui omnia.
Hinc memet foro

Subducens, lateo domi hunc totum mensem, ibi uapam
bibo, panem

Atrū uoro, inedia ringor, cochlearū instar, uiuēs miser.

PAMP. O me ter fœlicem, cui tam acre bellum cum
Penia haud fuit.

Qui suctus sū, ut mures, alienum semper arrodere cibū.

Quid, an non te piget tam acerbæ sortis? **PAN.** Non
tantūm quidem.

Pigeret, si modo tuam disciplinam nunc sectarier

Liceret. **PAM.** Forsitan liceret, si potis esses assequi.

PAN. Conarer ut possē Pāphage, uēter, magister ingeni

Meos conatus iuuerit. **PAM.** Sed nescio q̄ fœliciter.

PAN. Hem, me uide, ut prolixè agis? Rape me sodes
collegio.

Tuo in auctorandum rape, postquam nullam plane ar-
tem

ACOLASTVS.

rem calleo.

Qua possim uiuere *διδασκίτης*. PAM. Au non sunt il-

lotis sacra hæc

Manib⁹ tractāda? PA. Satisne lot⁹ sim, q coruger fame?

PAM. Specimen tuæ des artis oportet, dehinc no-
stris comitijs

Indictis, si uoles, nomen dabis cum plausu & gloria.

PAN. Ea lege, obsecro, me discipulū habe tibi, cui pfui

Re salua sæpe, nisi immemor es beneficij accepti.

PAMPHA. Immemor?

Age suscipio te parasitastrum. PAN. Habeo pol gra-
tiam. Quid est,

Quod me nunc uis facere? PAM. Vt me obserues se-

dulo. PAN. Quidum? PAM. Særia

Curanda sunt. PAN. Quid seria? securus quonam
ferret pede,

Seria curauī nunquam, nisi seria, uentris negotia

Appellites. PAM. Scilicet. P. Istuc psuadeas Catonib⁹

Rigidisq; Sophois, si qd uales oratiōe. PAM. Pro suo

Illi sapiant ingenio, nō equidem inuideo, nobis item

Palatū neutiq; desipit, Hic & nos philosophi sumus

Aesopici Gnatoniciq; cuius sectæ plurimos

Clientes in forū producimus. PA. Quibus sed ducibus

Frati? PAM. Magnis Epicuro, Aristippo, Catiis, &
Apitijs.

P. Duces illi haud sunt pœnitendi p Geniū, p doct⁹ es,

Laudo. Sed ad seria redi. PAM. Recte. Nescis quæ
uiderim

Insomnia. PAN. Falsa? PAM. Non opinor. Post
medium noctis ferunt

Vera esse somnia, quom sumus purgatiores scilicet.

PAN. Intelligo. Sed narra somnium. PAM. Hodie

constrato in thoro

Videbar ad mēsam plenā, lautusq; unctusq; accumbere.

H

Cerealem

ACOLASTVS.

Cereale dixisses cœnam, hinc uelut è pleno cornu datū
Et quod ederem, & quod potarem. Inde adeo, in di-
gitos pedis mihi

Standum erat, ut de summo quicquam peterem. Vis
dicam? Dis quidem

Videbar, cui adfluerent bonæ undique deliciae. PAN.

Tam grata sunt

Quæ memoras, ut dentes uenterque hinc gestiant mi-
hi. Vigilans

Vix ausum optare dormiēs quæ sōnias. PAM. Tū nescio

Quid uisus talorum iactus portendat omnis boni.

PANT. Vah somnium hominis, quæ narrat? PAM.

Quid hoc, fatin tibi placet?

PAN. Vereor, ne læuus hic augur sis. PAM. Nil
credis, nisi quod uides?

Abi in malā crucē, dignus, quē nunquā sancta satuitas

Beet, cū istac tua incredulitate. PA. Obsecro famelicū

Meū uentrem fac somniis tuis satures, si quid habent

Rei. PAM. Irrides? PA. Nō rideā, qđ carbonarias opes

Pro Germanis ostentes, somnijs fœlix? Ridiculum.

PAMPHA. Age,

Ridiculū sit, quādo ita lubet. porro, quā nō sim stultus?

Vates, uidebis, dum fiam hinc cellarius, cuiuspian

Nummationis domini; Opulentia cuius construxero

Tā largum uentri cōmeatū, ut si regum sim maximus.

PAN. Hic, credo, uigilans somniat. Pamphage, bea-
tum me in tuo

Regno tum quæso facias. PAM. Vel primus eris a-
pud me, si probe

Aduleris? PAN. Sed unde plebiscita ordinis nostri
petam?

PAM. unde rogas? à Terētiano illo Gnathone p̄cipe

Viro Pantolabe, Hinc te opus fuerit interprete opti-
mo, nemo artifex.

Nascitur

ACOLASTVS.

Nascitur. P A N. Operam meam tibi dico Pamphage.

Age doctoris suscipe

Partes. P A M. Nolo arbitrum quemquam esse nobis,

Sed pone fabricam hanc,

Tutus loc⁹ est, ibi elementa dabo, fac te docibilē pbes

Discipulum. P A N. En aurem utramq; surrigo, ad
magistri dogmata.

[Of the seconde Acte, the fyfste Sceau.

All the meters of this Sceau

be Iambici Octonarii.

Interlocutores. PANTOLABVS, PAMPHAGVS.



IN VERY dede I am a wretched fe-
lowe, whiche seke oꝝ pꝛolle aboute (to
get) the thyng whiche I might eate,
and hardely .i. with moch ado, oꝝ with
greate dyfficultie I synde (it out) I
haue a thꝛote bolle almoste strangled
.i. snarled oꝝ quarkennyd with extreme hunger. .i. I
am so soore foꝝ hungered, that my bealy wcneth my
thꝛote is cutte: my bely oꝝ panche is all wasted quyte
bp oꝝ shꝛonke to gether (with lankenesse) foꝝ hunger
oꝝ wante of meate my stomake belcieth oꝝ cryeth out
(foꝝ the fulnes of wynde that is in it foꝝ emptynesse)
farthermoꝝe my chekes that hanged syde downe, do
shꝛynke awaye. .i. where as I was wonte to be blobbe
ched oꝝ haue foggy chekes (that shaked as I went)
they be now shꝛonke bp, oꝝ drawen to gether, lyke
fleshe that dothe putrifie oꝝ corrupt foꝝ extreme lean-
nesse (and) by the churche of Dollur, my teethe yteche,
(foꝝ despye they haue to be sette a worke.) There is no
H u man

Descriptio
famelick

Phras.
Gulā habeo
extrema fas-
me strangus
latam.

Phrasis.
Vēter inedia
exhaustus est
Græca.
Stomach⁹ las-
trat. I. uentris
culus.

Phra.
Pendulę mar-
cent gena,

Phras.
Effrac⁹ famē

A C O L A S T V S.

manne more fastynge. i. more hunger stouen, or more gaunte belyed (than I am) nor more all to broken. i. brought more lowe or made more fainte with hunger (than I am) my tethe be rough with rust. i. my teth be al to furrid with flakes of skurfe (sticking vpon them syns I washed them with any merve go downe) my lyppes waren hollowe inwarde. i. tourned in to my mouthe warde, and (my chynne standynge out lyke as aged folkes lyppes do, that be totheles) with filth about them, speake (if I wolde lye) that I am hungrye. wherfore I wolde haue hym a present god. i. I wolde take hym for a god, that coulde helpe folkes forthe out of hande, which could appease to me myne angry bealy. i. coulde make my bealy be styl (I leaue his crollinge.) I wolde nowe wyshe to mete with one that were skylled in the crafte of dysours or skostyng fellowes, whome it myght be lefull for me to folowe, (in his crafte) syns that all the thynges that euer I dyd possede, be tourned into smoke and asshes. i. syns I haue spent vpon deyntie meate and drynke. i. pylfed agaynste the walles, or dyspente on my deintye mouthe, all that euer I was lord of: and nede were out of flame, I shulde not be greued diligent to fetch meate. i. it shuld not greue me, lyke a valyant or stout fellowe to seke my luyng out of the lyght burnyng fyr, or to eate hot coles, or to scrape my luyng out of the harde stone walles, with my nayles. O fortune, that thou art neuer styl continually good (to no man.) But is not this same Pamphagus, whom I haue so ofte holpe with benefyt. i. with good tomes doing vnto hym: it is he. P A M. what new gest haue we standing here: it is Pantolobus suerly, he dothe thus vntow-

tynge

Phras.
Scabri rubi-
gine dentes
sicut loquuntur
Phras.
Labia incaua
sicut loquuntur

Phras.
Quare hunc
habere pre-
sentem deum.
Phra.
Ventre iram
placare.
Phras.
Optem mihi
dari obuiam
Adag.
Quis possedit
fuerit in flam-
mam & cinis
reuerti.

Adagium.
E flamma cibus
petere.

Sententia,

ACOLASTVS.

tyngge. i. he is not wonte, oꝛ he is not accustomed to do thus. I can do (no lesse) but I muste byd hym good morowe, and speake with oꝛ to hym. O god gyue the passynge well to fare, moste woꝛthyfull gentylman, foꝛ thy good dedes oꝛ benefites (towards me) P A N. Damphagus, God gyue the a thousande good morowes. P A M. What here of busynes to the. i. what busines haste thou here (a doꝛ) Comynest thou (hither to the pultry to bie cates?) but in very dede that (place is the prouynce) .i. the resoꝛtyngge place of dysflours (to harken where any good feast is towarde, oꝛ whoo maketh any good chere in his house, that they maye resoꝛte thither, to gette some luyngge.) P A N. I remember that. i. I am aduised therof, but the matter is come hereto (now) that it is nedeful foꝛ me to make a course ouer to your oꝛder. i. to become one of your occupation. P A M. To our occupation, oꝛ to our soꝛt, what thyngge is this, I here the (saye?) P A N T. So chaunce beareth. i. such is my chance, oꝛ my lucke, oꝛ thus standeth the case (w me now.) P A M. But it is a passynge foule thing, to make a skyppe ouer from the oꝛen to the asses. i. to leappe out of the halle, into the kytchyn, oꝛ out of Chyristis blessinge in to a warme sonne. P A N T. That it be. i. put case it be so, Necessitie is a harde weapon. i. nede hath no lawe. P A M P. Is there no moꝛe of thyngge. i. is there noo moꝛe ynke leste in thy penne, oꝛ nothyngge yet leste the? P A N T. Nothyngge at all, I haue spent on my deyntie mouth, all that euer I hadde, foꝛ this cause I withdꝛawe my selfe foꝛthe of westmynster halle. i. of all good company, oꝛ resoꝛte of people. I lye luckynge at home all this hole moneth longe, there dꝛynke I refuse wyne, H iii .i. that

Phra.
In solis istue
quidem facit.

Phra.
O salue plus
rima merito
tuo.

Phra.
Salue plus
millies.

Phras.
An uenis ob
sonatu ad fo
ru cupidinis?

Phra.
Transcurso
mihi opus est
ad ordinem
uestrum.

Adagium.
A bubus ad a
finos transce
dere.

Phras.
Vt sit.
Sen tentia.

Phras.
Nihilne est
amplius rei.
Abisguriui
omnia.

Phra.
Foro se sub
ducere.
Eloquen.
Vappa bibere

ACOLASTVS.

Phras.
Panem attri-
boro.

Comparatio

Cui tam acre
bellū cūpenia
haud fuit.

Comparatio
Phra.

Aliquem.
Acerba fors
tis pigere.
Elegan.
Non tantum
in modo.

Sententia.
Venter magis
ster ingeni.

Phrasis.
Me uide.
Phra.
Vt prolixè
agis.
Eloquen.
Rape me tuo
collegio in-
auctorandū.
Phrasis.
Nullam artē
calleo.

Gracia.
Dicositos.
Domī educas
tus.

Adagium.
Illotis manib.
bus tractare
sacra.

.i. that hath almoste losse his colour, and is almoste
ayger, and mounche bp browne breade, I am pinched
by the bealy (with hunger) (lyuynge after the maner
of snayles) whyche all the wynter season kepe theym
within their shelles, lyuynge lyke a wretche. P A M.
O me thusse happy. i. O happy am I that euer I was
bozne, to whom so sharpe a batayle hath not ben with
pouertie. i. whiche haue not had so sharpe a batayle a-
gaynst pouertie (as thou haste hadde) whiche am ac-
customed to gnaue other mens meate, as myse (doo)
What dothe it not greue the of so bytter a lotte. i. doth
not this so harde a chaunce greue thy harte? P A N T.
Suerly it shulde not greue me so moche, so it myghte
be lesfull for me, nowe to folowe thy dyscipline. i. to be
one of thy scoolyng. P A M. Peraduenture it myghte
be lesful for the, if thou were able. i. sufficient to attayn
(to it.) P A N T O. I wolde go about it. i. I wold assay
as I might Pamphagus. The bely which is the ma-
ster of wytte, wold helpe myn attemptynges, or ayde
me in myne enterpryse. P A M. But I wote not howe
happely. i. howe it wolde frame, or come to passe with
the. P A N. Hem se me. i. what loke who I am, or who
am I, howe longe arte thou a doing, or howe toughe
thou makest the matter (to me that am of thyne olde
acquyntaunce?) take me hardely in all the hast to be
bounde prentysse to thy felowshyp or craftes men of
scoffars: Away with me, syngs I playnly can skyll of
no maner crafte (in the worlde) wherby I may lyue. i.
get my lyuig, for I haue euer be brought bp at home
.i. vnder my mothers wyng, and neuer lerned howe
to get my lyuynge. P A M. Why be these holy thynges,
to be medled with, with vnwashed handes. i. why and
thynkest

A C O L A S T V S.

Thynkest thou this crafte or science to be dealyd with
 without the bestowynge of any labour, to lerne the
 craft before? P A N. I am I not washed inough. i. haue
 I not taken payne inoughe. i. haue I not lerned my
 crafte or lesson well inough, whiche am drawen togi-
 ther (and it were a purse) for hunger? P A M. Thou
 muste shewe vs a patrone, or a profe, or an assaye of
 thy crafte. i. workmanshype or cunnyng: afterward, or
 and that ones done, after we shall haue assembled our
 felowshype together (by the sendynge aboute of oure
 bedyll, than if thou wylt thou shalt gyue thy name. i.
 we wyl haunse the or set thy name into our felowship
 boke with clappynge of handes, and glozpe. i. great
 toy making. P A N T. By that law. i. on that condition
 or couenant I beseeche the for goddis sake, take me for
 thy scholer, whom I haue ben profytable vnto often
 tymes, my thynges being safe. i. whan the worlde was
 welthy or prosperous with me, but if thou be vnmind-
 full or vntremembrynge of a benefyte taken. i. excepte
 thou be forgetfull whan one or a man dothe for the, or
 hath done the a good tourne (in tyme passed.) P A M.
 Vntremembrynge. i. vnmyndeful or forgetfull: go to,
 I take the or receyue the for my scholer or disciple in
 skoffynge craft. P A N T. I haue Wol thanke. i. by the
 god Dollur, I con the good thanke, what is it that
 me nowe thou wylte to doo. i. what thyng is it that
 thou wylte haue me do now? P A M. I wil that thou
 marke me, or take hede of me diligently. i. I wyl that
 thou take good hede to me, and folowe me, or laye to
 thy hande. P A N T. Wherto, or wherfore. P A M P.
 Erneste thynges be to be cared for, or regarded. i. we
 haue an erneste matter in hande, P A N T. What et-
 nest

Phrasis.
 Specimē tuū
 des artis os
 portet.

Phras.
 Indicere co-
 mitia.

Phrasis.
 Dare nomen
 cum plausu.

Phrasis.
 Ea lege.

Phrasis.
 Prodesse aliis
 cui re salua.

Phrasis.
 Immemor es
 se accepti be-
 neficii.

Phrasis.
 Age suscipio
 te parasita-
 strum.

Phras.
 Habeo pol-
 gratiam.

Phra.
 Quid me nūc
 vis facere?

Eloquen.
 Obseruare as-
 liquē sedulo.

Phra.
 Seria curan-
 da sunt.

ACOLASTVS.

Phraſis.
Securus quo
nam ferret
pede.

Diſcreſſis.
Sophoiſ pro
Sophoiſ.

Phraſis.
Valere aliqd
oratione.

Phraſ.
Ingenio ſage

Phraſis.
Palatū alicui
deſipere.

Clodii Eſop
pi patris hiſ
toriz.

Clodii Eſopi
hiſtoriz.

neſt matters, doſte thou tell me of, beyng ſure, whe-
ther I ſhulde be carped with my ſoote, .i. for beyng
ſure where to become, or whether to reſort, or hauyng
a place to reſorte vnto, at all tymes, I neuer cared for
or dyd regarde any ernest matters, but yf thou calle
the matters of the bely ernest matters. i. to get a good
meales meate, or to folowe bealy ioye. P A M. That
is ethe to wyte or what a queſtion is that? P A N. Per-
ſwade this thyng (than to the Catons, or to the ſharp
or ſowre countenanced ſage fathers, if thou be any
thyng worthe in oration. i. if thou canſt any thyng
do with thy ſayre tonge, make the. ii. Romain Cato-
nes (whiche ſo ernestly dyd rebuke gurmandyſe). i. fe-
dyng of the panche, or make theſe ſage fathers, that
loke ſo ſowrely, whan they do calle vpon men, beinge
in the pulpyt to fare harde, or to be contented with a
ſmall dyete, to beleue this thyng, that to pꝛolle about
for to gette good meales be erneste matters. P A M.
Lette them ſauour. i. let them be wyſe for. i. accoꝝdyng
after their wytte. Surely I enuye not at the matter,
or them, to vs alſo the palate myſſeſauoꝝeth or myſſe
taſteth neuer a whytte. i. our mouthes be nothyng or
neuer a whytte out of taſt here. i. in this matter be we
alſo philoſophers. i. louers of wyſedome, after Clo-
dius Aelopes ſort, the Romain player of tragedies,
.i. ſtage player, and Clodius Aelopus his ſonne, of
whyche the father was ſerued at his table of a dyſhe
of byꝝdes, whiche ſtode hy in in. vi. C. ſeſtertium, as
Plinius mencioneth in his. x. boke, which amounteth
in our ſterlyng money after. iiii. li. iiii. s. iiii. d. the ſe-
ſtertium, vnto. ii. M. iiii. C. vii. li. xx. d. And Clodius
Aelopus his ſonne dyd at a banquet eate a perle, weake
ned

ned in str onge byneyger, which as Horace witnesseth
 in his.ii.boke of sermons,the.iii.Satyre, he plucked
 from his souerayn ladies eare, named Metella, whi-
 che perle farre exceeded his fathers dyshe of byrdes.
 For Plinius in his.ii.boke sayth, that the perle, whi-
 che Aesopus did eate at Rome, passed the perle, which
 Cleopatra dyd swalowe vp in Egypte for Antonius
 sake. And of Gnathons sort, not whom Terens ma-
 keth mencion of, but of Gnatho a Cecilien (whom the
 Romayns make mencion of, bicause of his knauery,
 whiche he vsed whan he came to great mens feastes.
 For whan he saue the dyshe that beste lyked hym, he
 wolde thow the sneuyl of his nose into it, bycause
 no man shulde haue parte with hym) of whose secte, i.
 suite or sorte of profession, we byng forth or set forth
 abrode into the market stede many clientes. i. men of
 our retinue, or that be suiters to oure courte. P A N T.
 But to what dukes. i. capytaines do you trust. i. what
 capytaynes do you beare you bolde vpon, or do you
 put your truste in P A M. Upon great or stout (capi-
 tayns) as Epicure, the Athenien philosopher, whiche
 maynteyned, that the felycitie of man, consysteth in
 dayntie fare, and wantyng of peyne, and Aristippus
 whiche maynteyned, that the felicitie of man consy-
 steth in the takyng & vsyng of all sortes of voluptu-
 ous plesures. And such as be of Marc^s Apitius sort
 whome Plinius calleth the moste depest streame. i. the
 moste sydest bealped felowe of all gluttons or stroye
 goodes vpon theyr deyntye mouthe. This Marcus
 Apitius dyd wyte many thynges concerning the con-
 tentynge of dayntye mouthes. And of Cati^s sorte,
 whiche was also a great glutton and maister (of our
 crafte.)

Cleopatra
 historia.
 Gnathonis
 Cilici histo-
 ria.

Phrasia,
 Clientes in
 forum pros-
 ducere.

Phrasia,
 Quibus dus
 cibis fressi.

Epicurus phi-
 losophus.

Aristippus
 philoso.

Marcus Apia-
 tius.

Phra.
Duces sunt
haud pœni-
tendi.

Phras.
Per genium
perdoctus &
laudo.
an somnia ui-
dere.
Experientia.

Phrasis.
Esse purgas-
sior.

Phras.
Ad mensam
plenam laut-
iusq; ac-
cumbere.

Ritus anti-
quorum ac-
cubandi.

Rel.
Cœna in sa-
crificiis Ce-
reris.

Rel.
Cœna Ceres
alis.

Adag'um.
aliquid uelut
e pleno cors
nu alicuidare

craft. PANT. Nowe by the god of good fare and
bealy ioy, those capitayns be not to be myf lyked, oꝝ to
be set lyght by, Thou arte passynge well lerned, I cō-
mende(the) but returne oꝝ come agayne to our earnest
matters. PAMP. Well sayde, thou wottest not what
a dreame.i. bysion I haue sene (in my slepe.) PANT.
A false dreame (I feare me.) PAM. Nay not so, as I
wene oꝝ suppose, after mydnyght men saye, that drea-
mes be true, that is to say, whā we be purgid(foꝝ after
we haue by reson of our first slepe digested our grosse
humours, whiche in the begynnynge of the nyght as-
cende vp to the hedde, than. i. after that tyme of the
night, our dremes procede of some other secrete cause,
which cōmonly do chāce oꝝ take effect) PANT. I vnder-
stande the, what thou meanest, but telle thy dreame.
PAM. To day.i.this morning I semed.i.me thought
that I washed (in a bayne oꝝ hotte house) and an-
noynted (with oyle) after the maner of the olde tyme,
dyd lye downe by.i. dyd syt at a full table.i.a table ful
(of good meate) in a bed bestrewed (with herbes and
flowers, after the maner of the olde tyme, whan they
dyd lye downe at theyꝝ meales, and not sytte as we do
nowe) thou woldest haue sayde that (it hadde ben) a
supper of Ceres the goddesse of wheate oꝝ corne (not
suche a supper as the gentylles vsed, whan they dyd
sacrifyce vnto Ceres, foꝝ in such feastes it was a gret
offence, to haue any wyne) but (such a supper, as the
Cecilians were wonte to kepe in theyꝝ temple, dedy-
cated to Addephagia.i.edacitati, to gourmandise, foꝝ in
that temple was an image of Ceres, with this tytle
σιτῶ .i.to come, oꝝ to the gyuer oꝝ preseruer of corne,
as CeliuS mencioneth in his.iii. boke) from hens.i.
from

ACOLASTVS.

¶ In whiche

Ceras Amal-
theas.

Phra.
In digitos pe
dis stare,

Phrasis.
De summo
quicq̃ petere.

Phrasis.
Dis quidem
uidebar.

Phraſis.
Huic bonæ
undique aſſe
ſſunt deliciae.

Phrasis.
Dentes uen-
terque mihi
gesciunt.

Phras.
Quid boni o-
minis pora-
tendat?

A C O L A S T V S.

Phraſis.
Vah ſomniſ
hominis.

Phraſis.
Vereor ne le
uus augur ſis

Rel.
Augurium aſ
pud Romanos
quid ſignificet.

Phraſ.
Abſin malā
crucem.

Phra.
Dignus quē
nunq̃ ſancta
ſaturitas
beet.

Phraſ.
Si quid habet
rei.

whiche I ſawe (in my dreame) maye betoken to come
oꝛ to betyde oꝛ chaunce hereafter. P A N. Propt what
(tales oꝛ thynges telleth this dreame of man) .i. this
dꝛouſye yoman (that ſlepeth as he ſtandeth?) P A M P.
What doth not this pleaſe the ynough .i. what (ſaieſt
thou hereto?) doth not this geare pleaſe the metelye
well? P A N T. I am a frayde leſt thou be a leſte hand
augur. i. a contrarype oꝛ a ſolyſhe oꝛ falſe prophete oꝛ
ſotheſayer. i. I feare me that the byꝛdes, by ſyghte of
whom thou haſte taken vpon the to be a diuinour (of
thynges to come) dyd appere on thy leſte hande whi-
che (Augurium. i. auium garritus) .i. chatterynge of byꝛdes
ſignifieth yll lucke, oꝛ that the thyng ſhall not come
to paſſe, lyke as whan the byꝛdes dyd appere on the
ryght hande of the Romayne augurs, they ſignified
good lucke, and that the thyng ſhulde take good ef-
fecte. P A M. Beleueſt thou nothyng, but that whi-
che thou ſeeſt (with thine eyen) Go hens in to yll croſſe
.i. walke oꝛ pycke the hens in the galowes name, oꝛ in
the weniaund, oꝛ in the. xx. deuyll waye, with this in-
credulitie, oꝛ wante of beleſe of thyne. i. myſtruſte of
thyne, whome holy belyfulneſſe ſhoulde neuer make
blessed. i. ſoꝛ þ art woꝛthy thꝛoughe thy myſdeſeruing
that holy ſaynte fylgutte, oꝛ ſaynte panchart, ſhulde
neuer do good turne foꝛ the, oꝛ make the happy (with
ſendynge the good meate and dꝛynke ynough.) P A N.
I beſeeche the foꝛ goddes ſake, do ſo moche, oꝛ fynde
the meanes that thou mayſt ſaoule. i. ſatisfy to the ful
with meate and dꝛynke, thꝛoughe theſe dreames, of
thyne, my hungry bealy, if they haue any thyng of
thyng. i. if they be ought woꝛthe, oꝛ haue any weight
oꝛ pythe in them. P A M. Doeſt thou laughe at me, oꝛ
laugheſt

A C O L A S T Y S.

laughest thou me to scozne? PANT. Shulde I not
laughe at the, seinge thou shewest often. i. boastest co-
lyshe rychesles oꝝ treasours foꝝ true. i. seing that thou
settest foꝝ the to the shewe, oꝝ makeste thy vauntes oꝝ
crakes of thy dreames foꝝ trewe tales. i. as thoughe
they were matter in dede, accoꝝdyng to the grekysh
adage, of Suidas mencioned, wherby is ment that
lyke, as he is dysapoynted, that loketh foꝝ treasoure,
and findeth coles: so woldest thou fede my bealy with
vayne hope, by tellynge me of thy dreames. which a-
dage we expresse in our tongethus, seinge thou settest
as good a face vpon beanes, as if they were blanchēd
almondes, thou beinge happy with dreames. i. thyn-
king in thyne owne concepte, that thou art happy by-
cause thy dreames please the. I moeke. i. this is a scozne.
PAM. So to, let it be, oꝝ be it a scozne oꝝ a mock, syng it
lyketh so. i. syng such is thy pleasure, but þ I am not so
very foolyshe a prophete, oꝝ southsayer, as thou wol-
dest make me, thou shalte see by experience, whan I
shall from hensfoꝝth be made the stoꝝer of some well
moneyed mayster. i. the keper oꝝ ouerseer of the pro-
uision foꝝ householde of some man, that hath goodis
plentie, oꝝ that shall haue money goddis foyson, oꝝ at
wythe, thꝛough whose rychesse oꝝ substaunce, I shall
gather togyther on heape, as large a prouysion oꝝ
stoꝝe of vyttayles foꝝ my bealy, as if I were the gret-
test of kingis. i. the greatest king in the world. PAN. I
beleue this felow dreameth being awake. I besech the
than, make me a happy oꝝ fortunate mā in thy kyng-
dom. PAM. Thou shalt & nede be, oꝝ as it were, be the
first about me. i. the chefest person oꝝ chefest in my co-
ceit, if thou canst flatter wel. PAN. But frō whēs shal

I iii

I go

Adagium.
Carbonarias
opes pro ger-
manis offen-
tas.

Phra.
Sis ridiculus
quando ita
lubet.

Phras.
Cōmeatum
ventri cons-
truire.

Elegan.
Vel primus
eris probe &
aduleris,

ACOLASTVS.

Phras.
Vnde plebis
citra ordinis
nos iri petam.

Phra.
Hic te op⁹ fu
erit interpre
te optimo.
Sententia.

Phras.
Operam mea
tibi dico.

Phras.
Nolo aliquē
arbitrum esse
nobis. & alie
quem alloqui
se motis arbi
trum.

Phras.
Ibi elementa
dabo.

Phras.
Aurē utrāq;
surrigo.

I go seke oꝝ fetch the decrees of people of our oꝝder
.i. the lawes oꝝ oꝝdynances made foꝝ theym that be of
our fraternitie. P A M. Alkest thou from whens: from
that Terentian Gnatho, a pꝛincipall manne. i. a chiefe
ryngleader of our facultie. Here in this case nede shal
be to the of the best declarer oꝝ setter foꝝthe. i. on this
behalf thou shalt haue nede of the most counnyng
declarer oꝝ setter foꝝth of (these Gnathoniens lawes)
that can be found: foꝝ no man is boꝝne a craftes man
.i. no man is boꝝne with any maner counnyng (and
therfoꝝ he muste haue a good mayster, and take pey-
nes hym selfe foꝝ it, oꝝ euer he can come by it.) P A N.
I dedicate my labour to the. i. I offer my seruyce to
the, oꝝ I pꝛoffer the my seruice, O Pamphagus, come
of, take thou in hande the partes of a teacher. i. come
of, take vpon the to be my mayster, to teache me. P A M.
I wyll not any arbitrou oꝝ of counceyle to be to vs
.i. I wyll not that any body shall be by, to here what
we say, oꝝ se what we do, but here behynde this worke
that is in buyldynge, oꝝ this worke house, there is a
suert place, there wyl I gyue the thy fyꝛste pꝛinciples,
of our science, loke thou pꝛoue. i. shewe thy selfe to be
a discipule oꝝ scholer mete to be taught. P A N. Loo I
liste by oꝝ holde by bothe myne eares. i. lo I harken
with bothe myne eares to my maisters teachynges oꝝ
chiefe lessons of his science.

Actus secundi.

Scena secunda.

PHILAVTVS, ACOLASTVS,

Senarij.

Q Vid hanc Acolaste, prae ut illa quae pater dedit?
A. Pater futilis est, somnium iners ualeat, magis
Tua

ACOLASTVS.

Tua me Philaute dicta stimulant. PHI. Fac tibi
Fidas, quodcumq; inciderit in mentem, uoles.
Te ipso frueri. Spes omnis in te sit tibi.
Sic uiues fœlix ac beatus. ACO. Altius
Hæc cordi hærent, quam ut momento leui excidant.
PHI. Maeste es uirtute. ACO. Iam uale Philaute mi.
PHI. Vale longum uale. Acolaste optime maxime.
ACO. Quam me Philautus ui sua totum occupet,
Si maxime dicam, nemo credat tamen,
Adeo in illum uelut effusus sum pectore.
Quo fit nulla ut hinc capiar pœnitundine
Mei, ut mihi ignoscam, & mihi placeam nimis.
Quis hoc statu me non beatum prædicet?
Superest, ut ingressus, hæc mea gaudia
Tester, festiua quam paro cantiumcula.

[Of the seconde Acte, the seconde Scene.

The meters of this sceane be senarii.

PHILAVTVS ACOLASTVS.

Vhat be these thynges Acolastus. i. what sayeste
thou to these lessons in comparison to them, that
thy father hath gyuen the? AC. My father is a blab
of his tonge, a dreamer. i. a trifler, a sluggarde, fare
well he. O Philautus, thy sayinges prycke me more
.i. set me more on, o; set me more a gogge than my fa-
thers doctrines. PHI. Do. i. fynd the meanes o; pro-
uyde that thou mayste truste to thy selfe, and fynde
the meanes what soo euer shall fall. i. come in to thy
mynde, that thou mayste wyl it. i. that thou mayste be
wyllynge o; mynded to put it in execution, enioye thy
selfe, o; take plesure o; delectation in thy self. i. (be not
to other men lyke a dogge to the bowe, o; be not soo
made

Elegan.
Quid hæc prę
ut illa.
Phraſis.
Valeat.
Metaphora.
Diſta tua mā
gis me inſti
mulant.
Phra.
Fac tibi fidas
Quodcūq; in
ciderit in mē
tem uoles.

Eloquen.
Te ipſo frue
re,

ACOLASTUS.

Phrasis.
Spes omnis
in te sit tibi.

Elegan.
Hac, quā, ut.
Metaphora.
Cordi uerba
harere.

Phrasis.
Leui momen
to excidere.

Phrasis.
Macte es uir
tute.

Phrasis.
Iam uale, Va
le longū uale

Phrasis.
Optimus ma
ximus nō sos
lum de deo.

Phra.
Si maxime di
cā, quam, nes
mo credat, ra
men.

Phra.
Vi sua aliquē
totum occupa
re.

Phra.
Esse in aliquē
effuso pector
e.

Phra.
Capit pennis
audine sui.
Phrasis.
Mihi ignos
cere.

Phras.
Mihi placere

made to other mens becke, that it shall not be in thy power to lyue after thyne own plesure, let al thy hope in the, be to the. i. trust vtterly and holely to thyn own selfe (and to no man els) so shalt thou lyue happy and blessed. i. so shalt thou leade an happy and a blystull lyfe. A COL. These thynges cleaue deper to my hart than that they may fall away by any lyght tryfle. i. I sette these thynges nerer to my harte, than to shake them of with a thyng of naught. PHI. Be thou more increased in vertue. i. go to it man, oꝝ play the man e- uery day better and better. A CO. Howe farewel my Philautus. PHI. Farewell, farewell, and haue good day, oꝝ farewel foꝝ longe and many a day, O my A- colastus, the best, the greatest. i. the best man lyuing, and my greatest benefactour, oꝝ the greatest in my conceyte. A COL. If I shulde say it moſte greatly. i. yf I shulde say it and sweare it neuer so moche, oꝝ ne- uer so fast, yet no man wolde beleue it, how moch Phi- lautus occupieth me hole wth his foꝝce. i. how moch Phi- lautus with his stronge perswasions, hath wonne me holely oꝝ vtterly to be his, so moche I am as it were powꝝed out in hym in bꝝeste. i. I haue set oꝝ gyuen my harte so vtterly oꝝ so entierly to loue hym, whereby it is Done, that from hens I shall be taken with no re- pentance of my self. i. wher vpon ensucth oꝝ foloweth, that I shall neuer from hens foꝝth repent my selfe, oꝝ take any repentance, that I haue folowed (his coun- sels) whiche (is) that I may foꝝgiue my selfe. i. that I may oꝝ nede take no displeasure with my selfe, foꝝ any my dourges, oꝝ foꝝ any thing I do: and that I maye excedyngly please my selfe. i. stande in myn owne con- cepte out of measure, who shall not say me to be happy

ACOLASTVS.

in this state .i. who wyl not say, that I am an happy
or fortunate man, standinge in this condicion. resteth
behinde, or this is the surplus, that I being nowe on-
wards on my iourney, may testify my ioyes. i. that I
maye shewe some euidence or wytnesse of this ioye of
myne with some pleasant short songe or balade, which
I make in a redynes to synge.

Of what kyndes of meters, Acolastus
balade is made.

Acolastus balade is made of .iii. staves and a pycke, of whiche eue-
ry staffe hath .xi. syllables, and the pycke is made of .v. syllables.
The kynde of meter, vsed in the staves, is callyd Carmen Saps-
phicum, so named of one Sappho a mayden, whiche was the inuentor
therof, made of .iii. dyuers fete, and thus dysposed, Trochæus, Spon-
dæus, Dactylus, Trochæus, Trochæus. The meter of the pyke is called
Adonicū, made of Dactylus, and Spondæus. And when these .ii. kyndes
of meters be ioyned togyther, after suche maner as they be here in
this balade, the pycke muste make vp the sentence per fite. And albeit, that
dyuers of the last fete of the staves be Spondæus, that is not materpall.
For the laste syllables of all meters, as well comickall as other, be indiffe-
rent, that is to say, yf they be longe, they may be taken for shorte: and
if they be shorte, they may be accounted for longe, and so saue the lawe of
the meter perspiky. And bycause that these .ii. kyndes of meters, vsed in
Acolastus balade, be more pzetisely kepte in their places, than Iambus,
and Trochæus, obserued in the places appoynted for them in Iambicis
Senarijs, Septenarijs, or octonarijs, or Trochaicis Catalecticis acata-
lecticis, or hypercatalecticis, therfore we wyll here scanne or tpe one
staffe and a pycke, to geue the learner an example howe to scanne all this
hole balade by.

O di, es fel, tus niue, o la, pillo
Viure, curis.

And though these .ii. kyndes of meters be not comickall, that is to say,
be not vsed of suche auncient auctours, as haue wrytten comedyes, and for
that cause I made no mencion of these .ii. sortes of meters in the bzeft in-
trodustorpe, whiche is set befoze the seconde scane of the fyrste acte of
this comedie: yet for so moche as our auctour byngeth in Acolastus, to
synge a balade, Seruat, in this behalf Decorum, for he followeth whos
sace in his Odes.

Phras.
Quis hoc sta-
tu me nō bea-
tū p̄dicet?
Phras.
Iter ingressus
Phras.
Sua gaudia
caniuncula
testari,

ACOLASTVS.
ACOLASTVS CANIT.

ODies festus niueo lapillo
Dignus, o lucis facies serena,
Qua licet demum positis suaue
Viueretur.
Nunc iuuat laute Genium fouere,
Nunc iuuat sacra Veneri litare,
Nunc iuuat ludos & amœna carni
Gaudia ferre.
Exulat tergo monitor seuerus,
Et iugum collo iacet o remotum,
Libero quouis pede iam licebit
Tendere gressus.
Qui tuli multos dominos iuuentæ,
Qui iugo solui toties cupiui
Liber emissus manibus parentis
Vixq̃ beatus.
Gestiens adsit iuuenum corona,
Plaudat, & sortem hanc mihi gratuletur.
Concinant Musæ celebres canora
Carmina uoce.

¶ Acolastus Balade.

Adagium.
Dies dignus
albolapillo,
uel nigro la-
pillo.
Mos antiquo
sum.
Figura.
Periphrasis
serena dici.

O festiuall daye, worthy a snowe the lytell stone. i.
worthy to be marked with a stone as whyte as
snowe, in tokẽ of prosperite and good fortune (lyke as
in olde tyme they marked their troublesom days with
a blacke stone: & at the yeres end they vsed to number
theyr stones, therby to knowe, whether they had had
in the yere more pleasure or sorowe, mo good dayes or
bad.) O fayre face of lpght. i. O goodly and fayre or
bryght

byght shynng day, in the whiche nowe at the laste it
 is lesfull (for me) to lyue swetely .i. pleasantly, putting
 away cares. .i. settinge care and thought a syde: or
 in whiche I may nowe say, care a waye. Nowe Delyteth
 it to nouryshe deyntily my good spyrite (whiche
 hath the keepng and preseruing of my body) .i. nowe
 take I pleasure to nouryshe my body delicately, or to
 make moche of my selfe: now delyteth it, to do sacry-
 fyce to holy Venus. .i. nowe take I pleasure to be Ve-
 nus seruant, and to set all my mynde vpon chamber
 worke. Nowe delyteth it, to beare pleasant ioyes and
 sportes to my fleshe. .i. nowe take I pleasure to gyue
 vnto my body all maner ioyes and sportes, or to take
 my bodyly solace in euery condition. Let this cruelle
 gyuer of warnyng or remembzancer at my backe, be
 an outlawe, or go into exyle. .i. where as I was wont
 to haue a maister to folowe me at the heles, and euer
 to gyue me warnyng, howe I shulde order or behaue
 my selfe, and that I shulde not take my pleasures: let
 him nowe go playe him (in farre countreyes) and. .i.
 for nowe my pocke lyeth asatte of, remoued from my
 necke. .i. nowe haue I shaked of all maner of obedy-
 ence to any maner of bodye. Nowe shall it be lesfulle
 (for me) to stretche my paces. .i. to take my iorney whi-
 ther thou wylt. .i. whither me lyst, with a free foote. .i.
 at myn owne pleasure and liberte, without controule-
 ment. I whyche haue bozne. .i. suffered many lordes. .i.
 rulers of my yourthe, I whiche haue coueted so often
 to be loosd from the yoke, I free sente forth of my
 fathers hande. .i. set at my libertie, out of my fathers
 auctoritie, lyue happy. Nowe come hither a company
 of ponge men, standynge rounde aboute me in com-

Figura.
 Positis p des
 positis aphas
 rēis.

Adagium.
 Fouere genis
 indulgere ge
 nio, defrauda
 re genium.

Figura.
 Periphrasis.
 coitus.

Phras.
 Nunc iuuat,

Phras.
 Carni gaus
 dia ferre.

Figura.
 Nunc nunc
 nūcanaphora
 Eloquen,

Exulare.
 Iugum remo
 tū collo iacet

Phras.
 Tēdere gres
 sus quo libet
 libero pede.

Phra.
 Multos dos
 minos ferre.

Phras.
 Fmitti manib
 b' parentis.

Phra.
Iuuenum co-
rona plaudat
Eloquen.
Corona
Sortem boni
alicui gratus
lari.

ACOLASTVS.

pasſe, making ſport with tokens of their bodily ioy.
Lette them clappe they; handes (for ioye) and reioyce
with thanks to me this lotte .i. lette them reioyce for
my ſake of this good chaunce of myne. Let the reno-
med Muses ſynge to gether in companies ſoundfull
verſes with they; voyce. i. let them ſynge ioyous ver-
ſes out a lowde.

"Actus ſecundi.

Scena tertia.

PAMPHAGVS PANTOLABVS
ACOLASTVS, Octonarij.

Quid hæc tibi videntur? PANT. Rara profecto
myſteria.

PAM. Vide ut contineas. PAN. Accurate omnia,
memorem me ſenties.

Sed unde eſcaria nobis eſt uenatio? PA. Vbi cadauer eſt
Quod ad curramus uoltures? Nã uel lupo eſurientior
Sum. Quod de ſomnio iam iã dixi meminiftin obſecro?

PAN. Memini. PAM. Hinc te bene ſperare iubeo.

PANT. Sperare autem quom nihil
Sit, quod edatur? PAM. Mane, mane, non ſpem me-
ram ſed rem dabo.

PANT. Promiſſis quis non diues eſſe poſſit. PAM.
Offam faxo in os

Tibi obiecerò, niſi enim me omẽ lætũ fallit, nã ciſcimus
Hodie herũ qualẽ uolum⁹, qui nos accipiat lautiffime.
Hem, ad roſtrate uoco. PANT. Quid illo? PAM.

Vt uideam num qui uenerint

Legati, aut hoſpites nobis. PA. Mali ad Cupedinarior
Vocarier, nam differor fame. PAMPH. Ah quam
plumbeus es, lucrì

Bonus odor illinc adflauit nares meas. PANTOL.
Si odo-

ACOLASTVS.

Si odoribus

Et somniis uentrē pascas, qđ adhuc famescere me finis?

P A. Heus tu, ne spera cōmunē tibi sortē, nisi sequeris.

P A N. Sequor, uel ad manes imos si iusseris. A C O L.

Nunc gaudeo

Superasse me, uiarū omneis crepidines, cedant graues

Curæ, meror facessat, optato in portu quum nauigem.

Posthac quicquid libet, licebit protinus: sub pectore

Quicquid tacitus uersabo, id in linguā, mox in manus

Licenter deriuabitur, neque obstrepet quisquam meis

Studiis, ut hacten⁹ obstitit durus pater, a quo me exulē

Meapte sponte reddidi, ne sit corrector amplius.

Iam, id affectabo, ut assurgant oēs uenienti, dexteras

Inijciant, commessatum ducant, deniq; delibutus ut

Viua perpetuis gaudijs, Tum uel multo auro adiūxero

Oēs mihi. Monarcha sic regnabo præpotens. Quid, an

Non albæ filius gallinæ iure censear, optimis

Plane prægnatus ouis? nullis cessero, ne dñs quidem,

Postquam meus Philautus subiecit mihi boni & mali

Ratiōes omneis, quas ad unguē teneo. Porro aut obuiā

Optē dari hospitē amicū, q me magnifice tractet, uirū

Sane oībus modis dignū, cui omnes optata oīa ferant.

Quod si me noscēt, q liem, gregatim ad me cōcurrerent

Cupedinarij, coqui, fartores, unguentarij,

Pomarius, piscator, auceps, leno cum scortis ualens.

P A M. Pantolabe, quem procul huc uideo aduenta-

re? P A N. Nescio, nisi

Ad mercatum uenit, hic peregrinus hospes, ut appa-

ret. P A M P H. Bene

Habet, hic nobis, qđ spero, materia certi aucupij datur.

Ex prompta nunc opus est astutia. P A N T. Mi Pam-

phage, zonam habet.

P A M. Zonam. A C O L. Sed neminem hic uideo.

P A N. Audin quid dicat? P A M. Volt noscier.

ACOLASTVS.

ACOL. Quonam diuortam cogito. PAM. Et hospitem quærit. PAN. Cinædus est, Ex uultu & filo corporis. PAM. Præda hæc nostris est unguibus
Digna. A tergo me hinc inferam. PAN. Quid me autem? PAM. Fac uerbis meis
Subseruias, ut hic nostro in albo te dignū habea. locū
PAMP H. Hospes bone, hospes clare, iubeo te saluere plurimum.
PAN. Propino tibi salutē plenīs faucibus uir optime.
PAM. Facete, laute, lepide, istuc tene. ACO. Vicissim comprecor
Vobis læta omnia, quicunq; estis. PAM. Magnam me hercle gratiam
Oēs merito habemus tuæ isti humanitati. PA. Vir bonus
Es ex habitu. PAM. Sed in his quamobrem peregrinantis regionibus?
ACO. Huc me grauis tēpestas impulit meorū affectuū
PAMP H. Ecquo destinabas iter? ACO. Quolibet, ubi liceat meo
Pro ingenio uiuere. PAM. Istuc hic licebit cōmodissime
Si nescis hic habitāt omnis generis Veneres & gratia.
PANT. Hic ænopolia, myropolia, pharmacopolia stabulant.
PAMP H. Neque hic desiderabis Musicum concentum. PAN. Gaudijs
Hic afflues. ACOL. Sane auspicato, ut audio, huc retuli pedem,
Vbi frontem exporrigam. Vobis nomen dabo. PAM. Nomen tuum
Quod est? ACO. Nomen? Acolastus. PAM. Acolastus? Vah nomen conuenit.
PAN. Hem, noster es. ACOL. Certe, quod uoster sim repertus gaudeo.

Sed

ACOLASTY S.

Sed nulla ne spes est, potiundi hic principatus? PAM.

Maxime,

Imprimis, ista corporis tui forma heroica placet.

Tum, mores, indoles, cultus, & differendi gratia,

**Magno te ortum loco arguunt. PANTO. A capite
ad talos pulcher es.**

**PAM. Imo dū te contemplamur fixius, diuina elucet in
Te quādam maiestas. ACOL. Nihil est in me, quin
omnes plurimum**

**Idament, uiuo & regno. PAN. Non sentit caudex
palpum obtrudier.**

**PAM. Hem, regem hunc esse oportet. PANT. Sci-
licet, tot clarum dotibus.**

**ACOLA. Si nosceretis quid mecum portem boni,
tum istuc magis**

**Scio, diceretis. PAM. Quid id est? PANTOL.
Virtutes omneis narra tuas.**

**Vt hinc orneris. ACOL. Agedum, appendite zo-
nam auro multo grauem.**

**PAM. Hui, tam graues auro loculos? PAN. Quid
audio? aurum ne habet? PAM. Habet.**

**PAN. Ego te si nescis, auri encomion possim doce-
re. ACOL. Dic.**

**PAN. Pulcherrima aurum faustitas mortalibus. Hoc
te dñs parem.**

**Facit, hoc qui habet rep̃te honorat⁹, clar⁹, sapiēs, item
Rex splendidus fit. ACOL. Per iouem, hæc dog-
mata Philauti dogmatis**

**Cōsensūt. Quid phibe., quin patiar me nomine regio
Salutari? PAN. Ter maxime rex quin in clientelā tuam
Nos suscipis? ACOL. Suscipio. En uobis auctora-
menta hæc mea.**

**PAM. Nunc me totum regi dedo. PANT. Et ego
quantus sum illi mancipor.**

Sic

ACOLASTVS.

Sic inter luscus regnabit strabus. Pulchrū spectaculū.

ACOLA. Quid hic stramus? quid hic hāremus ieiunū? quin tendimus

Comestatum? PAN. Iam dudum est in patinis meus animus. PAM. Vbi vis

Nihil moror. ACOLA. Quo diuorremus? PAM. Hospitem probum dabo.

PANTO. Dabit dignum patella operculum. PAM. Vnde autem obsonabitur

Quaeso patrone optime? PAN. Recte. ACO. Cape hoc argentum & appara

Cœnam, quæ cum pontificali curret. PAMPH. Curabo here. ACO. Tum Venus,

Bacchus, Ceres nostris uolo intersint epulationibus.

PAM. Fiet, Tibicines nūm nā cupis deducier e foro?

ACO. Etiam. PAM. Propero ad macellū. Heus Pantolabe, regem deducito

Cliens, ad Sannionem nostrum, sed sublata sarcina,

Tenes? PAN. Sic. ACOL. Vbi manet ille uoster?

PAN. Ad Veneris phanum. ACO. Bene est,

Sustolle hæc. PAN. Quam pulchrè procedo hodie.

O fortunatum hunc diem.

Of the Seconde Acte, the thyrde Scene.

Pamphagus, Pantolabus, Acolastus.

The meters of this sceane
be Iambici Octonarii.

Phrasis.

Quid hæc tibi uidentur.

Phrasis.

Rara profecto sunt mysteria.

Phrasis.

Vide ut contineas.

What be these thinges sene to the? o; what seme these thinges to the .i. what sayest thou by these matters? PAN. In very dede seldome mysteries .i. for a truthe (they be) secrete matters seldom (vttred o; shewed abrode.) PAM. Loke that thou holde .i. loke that

ACOLASTVS.

that thou kepe them (well in mynde.) PANT. Dil-
gently all .i. I shall kepe all these thinges in mynde
curiously, thou shalt feele me one that remembreth .i.
thou shalt perceyue that I remember (thy wordes)
but from whense is our meatyshe hunting .i. whyther
may we go a huntynge o: p:ollynge fo: to gette some
meate? PAM. Where the carreyn is, whiche we (lyke)
cerons o: aultours may ronne vnto .i. where we can
get any meate in the wynde, thyther wylle we resorte.
fo: why, I am moze hungry thā any wolfe is, I pray
the hartely, remembryst thou not, what I sayd to the
euen very nowe of my dreame? PANT. I remember
(it.) PAM. From hense I commande the to hope well
.i. I wylle, that by reason therof, thou lyue in good
hope. PANT. To hope truely .i. to lyue in good hope
a goddis name, whan there is nothyng to be eaten .i.
seing there is nothing at all, that we may eat. PAM.
Abyde abyde, o: tarry tarry, I wyl not gyue the sole
.i. pure o: shyre hope, but the thing .i. I wyl not gyue
the shales, but the karnelles, o: I wylle not feede the
forthe with fayre wordes, but gyue the, the thynges
selfe. PANT. By promise, who may not be ryche? .i.
who may not be a ryche man by promyslinge (faste p-
noughe.) PAM. I wyl do, I shall caste the browesse
soppe in mouth to the .i. I shall do so moch, o: I shall
fynd the meanes, that I shall caste the soppe made of
brcade, stepyd in the browthe of the pot, and strowyd
ouer with harde chese and pepper, o: cinaimon, in to
thy mouth .i. do thou but gape, and I shall make lar-
kes fall in to thy mouth. fo: why, excepte, o: onlesse
my gladsoin worde spoken lyke a prophecy, do begyle
me, we get .i. we shali optayne this daye a mayster, o:
L lo:de,

Apostopells,
Accurate os
omnia.
Metaphora,
Escaria ues
natio.

Adagium.
Vbi cadauer
est, quod accu-
ramus uol-
tutes.
Comparatio
Lupo esuris
entior.

Phras.
Hinc te spera-
re iubeo. Spe-
rare autem,

Phra.
Non spē me-
ram, sed rem
dabo.

Adagium.
Offam faxo
in os tibi ob-
icero.

Nisi me omē
letum fallit,

A C O L A S T V S.

Phraſis.
Nanciſcimus
herū, qui nos
accipiat laus
tiſſime.

Phra.
Hem, ad ros
ſira te uoco.

Phra.
Num qui ue-
nerint legati
nobis,

Phra.
Differor fa-
me.
Metaphora.
Quam pluri-
bus es.

Phraſis.
Bonus odor
afflauit nares
meas,

loꝝde, ſuche as we wyll. i. ſuche as we wold wyſhe foꝝ,
whiche may take vs moſte netly at meate and drinke,
.i. which ſhal receyue vs, oꝝ entertayne vs at his ban-
kettes, in the moſte trymme and dayntye faſhion that
can be. Now, I cal the to the foꝝpartes of the ſhippes,
.i. to Poules croſſe, oꝝ to the barre, where ſergeantes
plede in weſtmuſter hall. i. ho, go we to the place where
moſte people doo aſſemble (whiche they of the citie of
Rome callid Roſtra. i. the foꝝpartes of ſhippes, which
place of moſte reſoꝝte in all the citie of Rome, was ſo
called vpon this occaſion. After that the Romaynes
had vanquyſhed by warre, by ſee, a nation called An-
tiates, they dyd in memorie of their vyctoye, hange
vp the foꝝpartes of their enimies ſhippes in a temple
and a market ſtede, belongynge therto, whiche was
ſytuare befoꝝe Hoſtilias court: in which temple & mar-
ket ſtede, was the great reſoꝝt of ſtrāgers oꝝ ambassa-
tours, and in that place the rulars of the Romaynes
made theyꝝ oꝝations to the people, as Liuius maketh
mention.) P A N T. What there (to doꝝ) P A M. That
I may ſe whether any emballa-toꝝs be come (to town)
oꝝ any geſtes oꝝ ſtrangers to vs .i. to our pꝝofytte, oꝝ
to our paye. P A N. I had rather be called to the pul-
ters. foꝝ I am plucked aſonder foꝝ hunger. i. foꝝ I am
loſte oꝝ vndone foꝝ hunger, oꝝ my bealpe weneth my
thꝝote is cut foꝝ hunger. P A M. Oh, howe leadyſſhe
thou art. i. what a daſtarde oꝝ foliſhe felowe art thou:
a good ſmell of gayne oꝝ wyunnyng hath blowen from
thens to my noſethꝝylles. i. I fynde by my noſe, oꝝ I
haue in the wynde, ſome good ſauour of gayne, that
is comynge from ponder coſte. P A N. If thou canſte
fede the bealy with ſauours, and with dꝝeames, why
ſufferest

ACOLASTVS.

Suffrist thou me yet oꝛ styl, to ware an hungred? P A M.
 Harke thou (I say) hope not to the a common lotte. i.
 truste not to be partener oꝛ booty felowe with me, ex-
 cepte thou folowe. P A N. I folowe the, and nede be,
 to the lowe spirites .i. place where dampned spyrites
 dwell .i. to the dyuell hym selfe, if thou wylte comānd
 me. A C O. Now am I gladde, me to haue ouercome,
 .i. that I haue ouer passed all stoppages of wayes. i.
 all suche lettes of passage, oꝛ all such creakes by the wa-
 ters syde, oꝛ see syde, as myght lette me on my waye.
 Let heuie cares gyue place .i. nowe greuous soꝛowe
 and care away, away with mournyng, oꝛ lette mour-
 nyng be sette asyde, syns that I rowe in the haue
 wylhed foꝛ. i. syns I am come to my iourneys ende, as
 gayly as I coulde wyshe foꝛ. from hensforth what so
 euer lyketh (me) oꝛ that me lysteth (to do) it shall in-
 continente be lefull (foꝛ me to execute it) what so euer
 that I styl shall turne vp and downe vnder my brest
 .i. what soo euer I shall thynke secretely alone by my
 selfe, that shall incontinently be deryued. i. conueyd in
 to my tonge (to speake it) and into my handes (to do
 it) oꝛ to put it in execution, leaue lyke. i. without lette
 oꝛ controulement: noꝛ any man shall make a noyse at
 my studyes. i. noꝛ than there shall no man crye out at
 my fantasyes oꝛ purposes, oꝛ, noꝛ there shall no dog-
 ges barke at myne ententes, oꝛ where aboutes I go.
 as hytherto, my harde father hath resysted oꝛ holden
 agaynst (them) from whom I haue yeldyd me an out-
 lawe .i. out of whose companye I haue banyshe my
 selfe of myne owne freewyll, oꝛ by myne owne proper
 consent oꝛ accorde, lest he shulde any moze be my coꝛ-
 rectour. Nowe wyl I affectuouly seke oꝛ go aboute

A ii

this

Phras.
 Ne spera cōs
 munem tibi
 sortem.

Phras.
 Sequor uel
 ad manes in-
 mos si iussus
 ris.

Phras.
 Gaudeo me
 superasse uia-
 rum omnis
 crepidines.

Phras.
 Cedant gra-
 ues cure.

Phras.
 Meror facili-
 sat.

Adagium.
 Ego in portu
 nauigo.

Sententia.
 Quicquid li-
 bet licebit
 finis.

Phra.
 In pectore
 quicquid nas-
 citur uerbo.

Metaphora.
 In lingua uel
 manus licen-
 ter deriuari.

Phras.
 Studiis alieni
 se obstreperere

Phra.
 Durus pater
 hactenus meis
 studiis obsta-
 tit.

Elegan.
 Exulem me
 apte sponte
 me reddidi.

Phra.
 Id affectabo,
 ut assurgant
 oēs uenienti.

A C O L A S T V S.

Phra.
Id affectabo
ut omnes mi
hi dexteras in
hiciant.

Phra.
Id affectabo,
ut omnes co
mestatum me
ducant.

Phras.
Vt delibutus
uiuam perpe
tuis gaudiis.
Elegans.
Vel multo au
ro omnis mi
hi adiunxero

Crætauox.
Monarcha, a
pōtēntate,
that recogni
seth no super
flour.

Adagium.
Alba gallin
Gilius.

Adagium.
Optimis pro
gnatus ouis.

Phra.
Nullis cesses
ro, ne diis
quidem.

Phras.
Philaut^r sub
fecit mihi bo
ni & mali ra
tiones omnes,

this thyng, o: nowe wyll I set all my mynde herebp-
pon, that all men maye ryse to me, commynge. i. where
so euer I become, that all men may ryse agaynst me,
and do me reuerence, that they may cast in their right
handes. i. that they may take me by the hande. i. that
they maye shake handes with me, o: shake me by the
fyste: o: that they may leade me to eate with theym. i.
to eate and dunke with them, o: to dyne o: suppe with
them. In effecte o: conclusion, that I anoynted (with
oyle, after the antyke maner. i. full of my parfumes)
o: lye bathyng of my selfe in pleasures, maye lyue in
euer durynge ioyes. Farthermore, o: .i. and it be no-
thing but by moche golde. i. thoughe it be by none o-
ther meanes but through moche money, I wyll with
my great plenty of money ioyne all men vnto me. i. I
shall make all men holde with me, o: hold on my syde.
So beinge a Monarcha .i. a sole ruler, that hathe none
equall with me, no: knowlege no superiour, I shall
reygne ryght myghty. i. lyke a myghty prynce. What
may not I by ryghte be esteemed the sonne of a whyte
henne. i. maye not men worthly, o: of good ryghte,
thinke, that I was bozne in a good howse, o: that I
was bozne with a sylly hofte on myn heed. For a sure-
tie begotten of the beste egges. i. comynge of a stocke
of the beste sorte, o: comynge of a cocke of the best
kynde. I wyll gyue place to no body, no truely, not to
the goddis them selues. i. I wolde be lothe, o: thynke
scorne, that god hym selfe shulde be my coulyn, syns
that my (mynyon) Philautus hath subdued vnto me
all the reasons of good and bad .i. syns that the loue
I haue to my selfe, hath brought vnder myne owne
fantasy, the iudgement of good and yll: o: syns that
the

the loue I haue to my selfe telleth me, whiche is good and badde for me, and not the partite iudgemente of ryght reason, whiche raysons .i. whose perswasions I holde to the nayle .i. I knowe as partitely as can be, or popnt: deuyle, or as persytly as my Pater noster, .i. I knowe noo lesse all the perswasions of Philautus, than men skylled were wonte to knowe fyne polished marble by rubbing of the nayl of theyr thombe vpon the stone. Farthermore, or, and that more is, I wolde wyshe a straunger a frend to be giuen agaynst me. i. I wold sayne mete now with som frendly stranger, whiche myght entreate me, or handyll me highly, or after some gorgeous sorte: me (I say) being a man worthy by all meanes or sortes, vnto whome all men myght byng all thinges wysshed. i. being a man worthy, vnto whom all men shuld be glad to do al maner of pleasure and seruice they coulde vnto, and offer me the chessest pleasures and daynties that could be gotten. That if they, or if men knewe, who I may be, i. who or what maner of man I am, the pulsters, cokes, puddying makers, parfume or oyntement makers, the costardmonger, the tyssherman, and the fowler, the stowte baude, with her hoores: all these wolde runne togyther to me flockemeale. i. all these wold come runninge to me on heapes, or flocke aboute me. P A M. Pantolabus, whom se I asarre to come. i. comynge hytherwarde? P A N T. I wote not. i. I can not telle, but as it appereth. i. it shulde seme this stranger (beinge of some farre countrey) commeth to the marke. P A M. It hath well. i. it is well, or this commeth well to passe. frome hens I hope a matter of sure batfowlynge is giuen vnto vs. i. by this mans meanes shall

Adagium.
Ad ungum
tenere.

Phras.
Obuiam op
tem mihi das
ri amicum.

Phras.
Magnificet
liquem tras
stare.

Phras.
Omni b⁹ mo
d⁹ dignus es
cui omnes op
tata omnia
ferant.

Elegan.
Quod si me
noscent, qui
sunt.

Phras.
Gregatim ad
me cōcurre
rent omnes.

Phras.
Quem pro
cul hic uideo
aduentare.

Elegan.
Peregrinus
hospes.

Phras.
Bene habet.
Metaphora.
Hinc nobis
materia certi
aucupidatur

ACOLASTVS.

We haue an euident occasion of gayne and profit, lyke
as the byrder hath by birdlyme oꝛ grinnes, whiche be
meanes to catche his birdes with. Now it is nedefull
of a redy wplynesse. i. nowe it is requisite, to haue som
guyle redy at hande, oꝛ not to be to seeke of a wyle at
nede. PANT. My Dampagus, he hathe a gyꝛdelle
with money in it, lyke as marchantes haue.) PAM. A
gyꝛdell? ACOL. But I see no manne here. PANT.
Herest thou not, what he saythe? PAM. He wylle be
knownen. i. he seketh to be acquainted, oꝛ seketh to haue
acquayntance. ACOL. I thynke whyther I tourne
me. i. I bethinke me, where I may becom, oꝛ where I
maye take vp myne Inne. PAM. And he seekyth foꝛ
some hoste (to lodge with.) PANT. He is a bougour
oꝛ one that is paste shame, oꝛ one of woꝛldely shames
childern, of his contenaunce and thꝛede of his body. i.
as it may appere, oꝛ as it shulde seme by his counte-
nance oꝛ features of his body, he is oone of woꝛldlye
shames chyldern, oꝛ he is an ympe of the stewes. PAM.
This pray is woꝛthy foꝛ our clawes. i. this is one as
mete foꝛ vs to season vpon, as it is mete foꝛ any lyon
oꝛ pawed beaste, to season his pawes vpon his pray.
I wyll sowe me in. i. I wyll thꝛuste me in, oꝛ schole in,
oꝛ (I wyll gette me forth of this place) and pꝛeace in
(ageyne) from hens on his backehalfe. PANT. What
me truely (commandest thou to do). i. what comman-
dest thou, oꝛ wylte thou that I shall do? PAM. Doo
that thou vnder serue to my woꝛdes. i. loke that thou
vphold oꝛ maynteyn my sayenges, oꝛ loke thou serue
my tourne, what so euer I saye, that from hens forth
thou mayste haue a place woꝛthy foꝛ the in our whyte
.i. to the intent that from hens forth thou mayst haue
thy

Phras.
Exprompta
nunc opus est
astutia.

Figura.
Synecdoche.
Zonā habet.

Phras.
Vult noscitur
Phra.

Quonam di-
uortam co-
gito.

Græca.
Cinædus, a
bougour, or
one paste
shame.

Phras.
Cinædus est
ex uoltu & fi-
lo corporis.

Metaphora.
predanostris
anguibus
digna.

Phra.
At ergo hinc
me inieram,
Apostrophe.
Quid me aut
s, iubes fa-
cere.

Phras.
Fac me is uer-
bis subsers-
uias.

Phras.
Vt hinc nos-
tro in albo
te digum ha-
beas locum.

A C O L A S T V S.

thy name written in our booke, at the begynnynge amongest the chiefest and principall scoffers. (Lyke as the pretours of Rome dyd set those mens names in a table hyghest, whose causes shulde first be pleaded or dispatched, before they in iudgement, whiche table was called *Album pratoris*. i. the whyte or table of the pretour.) P A M. Good straunger or alpen, clere gest, I comaunde the to haylse or to be haylsed moche. i. thou honest and well boꝛne newe come persone, god gyue the many good moꝛowes, or god gyue the ryght well to fare. P A N. I dyꝓke before, or I quasse to the gretyng with full. i. wyde or open throte. i. I begyn to speake louingely to the, or to salute the, or grette the first with a loude throte. i. I make my wordes of my fyrste salutation of the, to sownde out and they were a belle, or as lowde as I may crye, o thou best man. i. ryght worshipfull mayster. P A M. Meryly or pleasantly (sayd) trynly (sayd) netely or cleane, fymely spoken. kepe this. i. kepe the here, or here hold the. A C O. Semblably, or in lykewyse, I pray or beseeche to you all thinges gladde or mery. i. and I for my tourne, or my part pray god to sende you all youre hartes desires, who so euer you be. P A M. Mehercle, we all worthe haue great thanks to this thy humanitie. i. so myght the god Hercules helpe me, we all thanke the greatly, or gyue the greate thanks worthe for this thy gentylnesse or courtesy. P A N T. Thou art a good man of thyn habyte. i. by thy fascion and hauour of thy body, thou shouldest seme to be an honest manne. P A M. But wherfore comest thou a wayfarynge into this countrey or parties? A C O L. The soore or greuous tempest of myn affections. i. vnlesful lustes, hath

Driuen

Omnis metaphora inclusit in se similitudinem.
Album pratoris quid,

Phras.
Inbeo te saluare plurimè

Phras.
Propino tibi salutem plenis faucibus.

Afyndeton.
Facetè, laute lepide, istuc tene.

Phras.
Vicissim cōprecator vobis lata omnia quicūq; estis.

Phras.
Magnam gratiam habem⁹ isti tua humanitati.

Phras.
Vir bonus es ex habitu.
Elegans.

Quamobrem peregrinaris in his regionibus?

Metaphora.
Grauis tempestas affligit.

A C O L A S T V S.

Phraſis.
Eequo deſtis
nabas iter?

Phra.
Quolibet ubi
liceat meo p
ingenio ui
uere.
Iſtuc hic lice
bit commodi
ſſime.

Phraſis.
ſineſcis.
Metaphora
dura.
Stabulant.

Phraſis.
Neq; hic deſ
ſiderabis mu
ſicā concentū

Phraſis.
Caudis hic
aſſuit.

Phraſis.
Auspicato
huc tetuli
pedem.
Augurium as
pud Romas
nos quid.

Phraſis.
Vbi frontem
exporrigam.
Phraſis.
Frontem cō
trahere quid.

Phraſ.
Vobis nomē
dabo.

dyuen me hither, oꝛ into theſe coſtes. P A M. Lo whi
ther. i. whither a waye dyddiſt thou appoynt thy iour
ney? A C O. Euery where, oꝛ vnto euery ſuche place,
where it may be lefull foꝛ me to lyue foꝛ my wyt .i. af
ter oꝛ at myne owne pleaſure. P A M. This thing ſhal
here be lefull (vnto the) the moſte commodiouſely .i.
as thy harte coulde beſt wyſhe. If thou knowe not. i.
to do the this thinge to wyt, oꝛ to do the one thinge to
vnderſtande, here dwell Venus and graces of al kynd
.i. here dwell al maner ſortes of fayze women and wel
ſpoken, oꝛ well nurtered, oꝛ cleane ſyngered dames,
here ſtand in oꝛdꝛe oꝛ in a rowe lyke as cattel ſtand in
their ſtables oꝛ ſtalles, wyne tauernes, ſhoppes where
ſwete oyntementes oꝛ parfumes be ſolde, potycarpes
ſhoppes. P A M. Noꝛ thou ſhalt not here want muſical
coſent. i. armony of inſtrumētes of muſike, oꝛ ſingers.
P A N. Thou ſhalt here ouerflowe. i. plētuoſly aboud
in ioyes. A C O. Surely I haue boꝛne. i. ſet my fote
hyther as I here. i. as farre as I can here, byꝛde lo
kyngly. i. luckyly oꝛ in a good houre. i. ſurely as farre
as I can perceyue, I came hyther in a good howꝛe oꝛ
ſeaſon. (foꝛ the Romaynes looked vpon the flieng ge
ſture and hauiour of byꝛdes, and therby iudged proſ
perous oꝛ aduerſe ſucceſſe to happen, concernyng ſu
che matters as were amonge them in queſtion) where
I may ſtretch oute oꝛ ſpreade abzode my foꝛheade .i.
where I may loke vp with a mery countenance (lyke
as Contrahere frontem, to drawe the foꝛheed to gyther,
ſignifieth to lowꝛe oꝛ bende the browes: which coun
tenance we make, whā we be miſcontented oꝛ angry.)
I wyll gyue you my name. i. I wyll ſhewe you what
my name is. P A M. What is thy name? A C O. My
name

A C O L A S T U S.

name? Acolastus. P A M. Stroy good, pꝛopt, the name agreeth. i. this thy name is a fyt name foꝛ the. P A N T. What thou arte ours. i. of our secte oꝛ soꝛte. A C O L. Surely I am gladde, that I am founde yours. i. I reioyce, that you take me foꝛ one of your soꝛte. but is there no hope (foꝛ me) to vse oꝛ enioye the chiefe rule here? i. is there no hope foꝛ me, to become a kyng oꝛ a pꝛince here? P A M. Noſte. i. no doute hereof (at all) in the beste wyſe, this lordly ſhape of thy bodye pleaſeth (vs.) Farthermoꝛe thy maners, thy towardenes to come to a good pꝛoſe, thy trimme decking oꝛ freſhe apparayle, thy grace. i. comlyneg of talkynge oꝛ cōmunynge, (All theſe) ſhewe the to be ſpꝛonge from a great place. i. declare, that thou art boꝛn of ſome noble houſe. P A N. From the hed to the ankles thou art faire, i. from the toppe to the too, ironice, frome the heles to the harde grounde. P A M. Ye mary whan we beholde the moꝛe ſtedfaſtely, a certayne diuine maiestie ſhyneth oꝛ appereth in the. i. thou ſemeſt rather ſome angell, than an erthely man. A C O. There is nothyng in me, but al men do moch loue it. I lyue. i. I triumph and I reigne (lyke a kyng) i. I am a felowe alone, oꝛ there is no man worthy to beare the bell, oꝛ to rule the roſte, but I. P A N T. The ſtocke feeleth not the flatteryng to be hydde. i. the ſtocke perceyueth not, howe he is ſecrettely oꝛ couertly mocked: oꝛ the dawwe perceyueth not, howe he is mocked to the harde tethe. P A M. This man muſt nedes be a kyng (amongſt vs) oꝛ it behoueth this man to be a kyng, that is to ſay, he beinge clere by ſo many gyftes. i. ſeing he is endewed with ſo many notable oꝛ excellent gyftes. A C O L. If ye dyd knowe, what of good. i. what good thyng I

M

DOO

Cryca vox.
Acolastus pꝛ
dignus aſtroy
good, or a
vvaſter.

Phraſis.
Nomen con
uenit.

Phraſis.
Quod neſter
ſum repertus
gaudeo.

Phraſis.
Sed nulla ne
ſpes eſt portis
undi hic prin
cipatus eſt.

Phraſis.
Maxime.

Elegans.
Imprimis tñ.
Enumeratio.
corporis for
ma, mores, in
doles, cultus
diſcreti gra
tia.

Magno re or
tum loco ar
guunt.

A capite ad
talos pul
cher eſ.

Phraſ.
A capite uſq;
ad calcem.

Phra.
Dūte contē
plamur ſixi
diuina quēdā
in te elucet
maieſtas.

Adagium.
Viuo & res
gno ſolus.

Adagium.
Nō ſentit pal
pum obtrudi

Phra.
Regem hunc
cū oportet.

ACOLASTVS.

do bypnye with me, than I knowe. i. I am sure, you wolde say this thyng more (than you do now) .i. yf you wyste what good geare I bypnye with me, than I am sure you wolde saye this in dede. PAM. What thyng is that (that thou bypnygest?) PAN. Telle vs all thy good condicions, that thou mayste therfore be trymined. i. that we may set the forth accorbynglye. ACO. Come of, waye me this gyrdel heuy with moche golde .i. fele me this girdell, howe heuy it is with golde. PAM. Out (haste thou) so heuye purses with golde. i. haste thou thy bagge so full of golde? PAN. What here I. i. what thinge is this I here? hathe he golde? (than.) PAM. He hath so. PANT. I coulde teache the, the prayse of gold. i. the songe that is made in the prayse of money, if thou knowe it not. ACO. Tell. i. say it. PANT. Golde is to men the most fayre felicitie. This thinge maketh the matche or equall to the goddis. He that hathe this thyng, he is made. i. he becometh sodaynely honoured. i. honourable, clere. i. knowen or renomed, wysse and also shining. i. a glorious kinge. ACO. By Jupiter. i. by the helpynge father (whiche name the Romaynes gaue to theyr chiefe god) these doctrynes agree with the doctrynes of Philautus (my chesse counsaylour) what thyng forbiddeth or letteth, but that I may suffer my selfe to be saluted by a kyngly name? .i. what let or impediment is there, but that I may take vpon me to be a king, or suffer that men shulde saye to me, Auerex, or god saue your royall maiestie? PANT. O thou thyse moste great kyng. i. O thou as worthy to be a kyng amongst vs, as Mercury was amongst the Egyptians, whome for his great excellency, they surnamed in the Egypte

Phras.
Virtutes om
neis narra tu
as, ut hinc or
neris.

Phras.
Appendite,
zonam auro
multo graue
Aposiopesis.
Hui tam gras
ues auro los
culos?
Graca uox.
Auri encomi
on. i. laus
auri.

Phras.
Hoc te drs
parem facit.

Phras.
Hoc qui has
bet, sit repen
te rex splen
didus.
Iupiter ius
uans pater.
Dogmata
dogmatis co
sentiant.

Phras.
Quid prohib
et quin pati
ar me noie re
gio salutari?

Graca.
Trismegist*,
.i. by. iii. sons
drye titles
most great or
noble.

A C O L A S T V S.

Egyptian tongue, by a name, which counteruaileth
in greke Trismegistus. i. ter maximus. But wolte thou not
take vs in to the number of thy clientes. i. amongst
theym that shall be of thy retynewe? A C O L. I take
you, o: I receyue you: lo to you these myn earnest pens
.i. se here be myn earnest pens o: money, (which I hyre
you o: retayne you with.) P A M. I gyue me nowe vt-
terly fo: euer to our kyng, o: I become hooly seruant
vnto our kynge fo: euermore. P A N T. And I al that
I am, o: as moche as I am, delyuer me in bondage
vnto hym. i. and I with all that god hath gyuen me,
o: all that I may make, am become his bondeman, o:
Dette bondeseruant, so. i. thus amongst them that be
purblind, one that loketh a squint, o: that is goggle
eyed, shall raygne. (Erasmus reherfeth this adage
thus, Inter cecos regnat strabus, whiche is consonant to
the Adage in our tonge. Fo: we saye, Amongest. xx.
blynde, an one eyed man maye be a kynge.) A fayre
spectacle. i. a goodly sight to loke vpon. A C O L. Why
stande we here? why cleaue we here fastyng? .i. why
stoppe we, o: lpynger we, o: stay we here fastyng, but
rather bende we to eate. i. let vs rather goo eate (some
meate) o: why holde we not on, o: kepe not fo: the our
way to eate? (som meate.) P A N. My mynde is al redy
in the platters o: dishes. i. I am sharpe set, now lately
my mynde is in the maunger. P A M. where thou wilt,
I tary nothing. i. when it shall please the, there shall
be no tariaunce o: lette on my behalfe. A C O. Where
shall we become, o: whither shall we go to take vp our
inne? o: where shall we be osted? P A M. I shall gyue
the a good host. i. I shall appoynt the an honest host.
P A N T. He shall gyue a lydde o: couer wo: thy fo: the

M u

skyllet

Phras.
Quin in cliēs
telā tuā nos
suscipis.

Phras.
En uobis au-
stramenta
hac mea.

Phra.
Nunc me to-
tū regi dedo.

Phras.
Et ego quan-
tus sum illis
mancipor.

Adagium.
Sic inter luf-
cos regnabit
strabus.

Erasmus.
Inter cecos
regnabit stra-
bus.

Phras.
Quid hic he-
remus, quin
tendimus?

Phra.
Animus iam
dudum est in
parinis

Phras.
Vbi uis, nihil
moror.

Eloquen.
Quo diuor-
temus?

Phras.
Hospitem po-
sum dabo.

Adagium.
Dabit dignū
patella opes-
culum,

A C O L A S T V S.

Eloquens.
Vbi obsonas
bitur?

Cape hoc ar-
gentum & ap-
para cernam.
Phrasia.
Hæc cerna cū
pontificali
certet.

Eloquen.
Curabo here
Metonymia
Ven⁹ Bacch⁹
Ceres inter
sint nostris es-
pulationibus
Elegan.

Tibicines nū-
nam cupis de-
ducier e foro

Eloquen.
Propero ad
macellum.

Eloquen.
Regem des-
ducito.

Phra.
Deducito ad
Sannionē sed
sublata sarcis
nā tenes?

Phra.
Vbi manet ille
le noster? ad
Veneris phra-
num.

Skyllet oꝝ lyttell panne, oꝝ a tarte panne. i. he shall ap-
point him out foꝝ suche a scalde squier as he is, a scab-
bed hoꝛse, oꝝ an host that shalbe as mete foꝝ him as a
rope is foꝝ a thefe, oꝝ he shall matche him well & fitly,
suche a geste, such an hoste. P A M. But where withal
I beseeche the our most best patron. i. our chefe guider
oꝝ ruler, shall men bye oꝝ make prouysion foꝝ our ca-
tes (to suppe with?) P A N T. Ryghtly. i. well (sayde.)
A C O L. Holde oꝝ take this money, and prepare vs a
supper, that may stryue with a pontifical oꝝ bishops
feaste. P A M. I shall goo aboute (it) oꝝ prepare ther-
foꝝ my loꝛde. A C O. Than, oꝝ farthermoze, I wyll
that Venus, Bacchus, and Ceres, be at our feastyng
oꝝ bankettynges. i. that saye women, good wyne, and
plenty of fine bꝛeadde and vitayle be presente. P A N.
It shall be done. whither doste thou couete any trom-
pettours oꝝ shaulme players to be led vnto the forth
of the market stede oꝝ not. i. haste thou any mynde oꝝ
fantasy, that we shulde bꝛinge the any trompettours
forth of the market place? A C O L. Ye mary. P A M.
I make hast, oꝝ I hast me to the bouchery. Hoo, thou
Dantolabus, leade oꝝ bꝛynge thou our kynge, beyng
his retayned seruaunt. i. syns thou arte reteyned with
hym, vnto our Sannions howse. but bearynge his
burdeyne, holdest thou. i. but easynge him of his bur-
deyn. i. his girdel with money, perceyuest thou (what
I meane?) P A N. So. i. ye well ynough. A C O. where
dwelleth he ours. i. wheraboutes dwelleth this frend
oꝝ ooste of ours? P A N. To the temple of Venus. i.
here besides Venus temple. A C O. It is wel. i. that is
well, beare vp these thinges. i. this geare. P A N. How
saye i. i. gaylye go I foꝝ thewarde. i. prosper I in my
busines

ACOLASTVS.

busines to dape: or howe happily rose I on my ryght
syde to day, or blessed me well, et I came forth of do-
res this morning: O this happye or lucky day,

Phraze.
Quā pulchrū
procedo hos
die,

Actus secundi.

Scœna quarta.

PAMPHAGVS SOLVS

Trochaici Katalectici.

HA ha he? Quam tutū hospitium confidentiæ meæ
Mihi paraui? Quam promptum nactus sum di-
uorticulum

Exercendis fucis, imposturis, & Sycophantijs?

Hinc mihi præsens lucrum est, abradi dimidium potest.

Causabor earam esse annonam, ut cōueniant ratiūculæ

Accepti & dati. In rationibus nullis tenerier

Vinculis possum. Ad suffugia mille mihi rimæ patent

Næ iste totus desipit, qui nobis auscultauerit?

Per quos uelut in nassam illectus, ad uiuū usq; eroditur

Intra casses nostras, præda est, quam usq; uenati sumus,

Illa nostris unguibus frustillatim discerpitur.

Quippe sic perā illam nunc multo ære turgidā, ictibus

Vellicatin exenterabimus, uix ut inopi fiet

Reliquus obolus emundo resti. Quantumuis gestitet

Auri in oculis, uniuersum id insumemus luxui.

Scilicet, triumpho serio, postquam cellarius

Euasi potentis domini, id quod futurum in somnia

Dudum prædicabant, omine læto. Nūc tempus monet,

Vt procurram obsonatum, prolixius satur, mea

Post erumpā gaudia. Heus heus gestientem Pamphagū

Nemo lanionum uidet, nemo salutatum aduenit?

Faxo iam ostenso auro, quod me habere nesciunt, simul

Ad me non accersisse doleant obtrusis mercibus.

ACOLASTVS.

Of the seconde Acte, The fourth Scene.

Trochaici Catalectici.

PAMPHAGVS SOLVS.

Phrasis.

Qua tutu ho
spitium consi
denti me
pirauit?

Eloquen.

Quam prom
ptu nasci sum
diuorticulū?

Græca uox.

Sycophantia
a fals accusa
tio, a bearing
of tales.

Fucus quid,
deccite, false
hode.

Imposturagd
Sellynge of
false or fault
ty vware for
good, deccis
uing by faire
vvordes or
fayre prom
yses.

Phras.

Hic mihi pre
sens lucrū est

Phrasis.

Ab radi dimi
dium potest.

Phra.

Causabor ca
ram esse ano
nam.

Phras.

Vt cōueniāt
ratiōculū acs
cepti & dati.

Phrasis.

In ratiōibus
nullis teneris
er legibus
possum.

Phras.

Ut cōueniāt
ratiōculū acs
cepti & dati.

Phrasis.

In ratiōibus
nullis teneris
er legibus
possum.

HA ha he, howe sure an Inne oꝝ resting place to
my lawlesse boldenesse haue I prepared to me. i.
haue I gotten me. i. where as I am so solehardy, that
I set by no lawe, howe sure an inne haue I gotten foꝝ
me (to playe my parte in) howe redye. i. howe mete oꝝ
howe redy (at hande) a resoꝝtyng place, oꝝ startyng
hole haue I gotten me, Deceytes oꝝ falschodes, decei
uynges, & vttering fals chaffer foꝝ good, and foꝝ fals
accusations. i. fals puttinge faute on other men, to be
exercysed (by me) .i. in whyche I may putte in vtre my
falschodes and crafty dealinges (by giuing of a false
rekenyng) (to this glorious foole) oꝝ by ouer prising
of suche vitayles, oꝝ other thinges, as he wolde haue
bought, oꝝ by laying the faute vpon other men, if any
faute (be spied) from hens is to me a present gayne,
.i. by these meanes haue I (spied) a redy oꝝ quick feate
of gaine oꝝ wyunnyng, the halfe may be shauen away,
.i. I may oꝝ I can fynde the meanes, to polle him and
shaue hym of the tone halfe. I shall pycke oꝝ foꝝge a
matter, oꝝ make an excuse, that bread come oꝝ vitayls
be dere, that my rekenyng oꝝ my smalle parcelles of
the thyng taken, and the thyng gyuen. i. that my rec
kenyng of my receytes and expenses, oꝝ sommes layd
out (by me) may agree togyther. In accountes I may
be holden by no bondes. i. no manne can chalenge no
bonde of me, oꝝ saye that I am bounde to gyue hym
a trewe accounte, foꝝ matters of account. (foꝝ he that
putteth oone in truste, shall be fayne to stande to his
owne

A C O L A S T V S.

stone harmes, if he be begyled) a thousande ryftes be open to me, to be places to flee vnder. i. a thousande hooles lye open for me to scape oute at, or I haue a thousande blynde shyftes to helpe my selfe by. For a suretie this (felowe) wareth all folysh. i. doth vtterly or all togyther dote, or is a very poppyng foole, whiche hath harkned. i. giuen credence vnto vs, by whom beunge intyced or drawen in, or plucked in by pleasant meanes, or by gaye tales, that please him, lyke (as it were) into a fyshers weele or leape, he is gnawen vp to the quicke. i. he shalbe eaten vp to the bones, or he shall haue his skynne rubbed of to the quicke fleshe, .i. he shall be pollyd and shauen by vs, tyll he shal not haue a halfe peny lefte to blesse hym with. Nowe is the praye within our haves or nettes, whiche we haue hitherto hunted for, that (pray) is plucked asonder. i. shal be toren in peeces with our nayles gobbet meale. For why, we shal so pluck out y bowels or y nombles (of that scrippe of his). i. we shal so bowel that scrippe or bagge (of his) with strokes, by pynchyng or nyp-pyng meale, being nowe swollen with moche brasse. i. whiche is now bozely or gooody, or stroutted out with moche money, that scarcely there may be lefte a halfe peny to the neddy (person) to a wythy to be bought. i. that the neddy (wretch) shall scarcely haue a halfe peny left him, to bye a wythy, or a halfe peny halter (to hang him with.) Nowe so euer moche of gold he may beare in his purses, that all togyther shall we spende vpon excessiue charges. i. beare he neuer so moche golde in his purses, we will lay it out, or launche it out euery whytte vpon superfluous expenses. i. for his bealye, backe, & wombe for him. In very dede, or for a suretie,

I

Phr.
Ad suffragia
mille mihi ri
ng patent.

Phra.
Nai iste tot
desipit.
Metaphora.
Auscultari.

Phrasis.
Per quos ues
lor in nasam
illectus.
Adagium.
Ad uisum usq
eroditur.

Enallage.
Temporis.
Allegoria.
Enallage.
Temporis.
Eloquens.
Exenterare.
Frustrillatim.
Vellicatim.

Phra.
Vix ut inopi
fiet reliquus
obolus emun
do resti.

Phra.
Quantumuis
auri gestiter
in oculis us
nuer sum id
infememus
luxur.

ACOLASTVS.

Phraſis.
ſcilicet tri-
umpho ſcrio
poſiquā cella
rū euāſi potē
tis domini.

Phra.
Id quod futu-
rum iſomnia
predicabant
omne lēto.

Phraſis.
Nūc tempus
monet, ut p-
curram obſe-
natum.

Phra.
Prolixius ſu-
tur mea poſt
etūpā gaudia

Phraſis.
Nemo geſſit
entem uidet.
Nemo ſaluta-
tū aduenit.

Phraſis.
Faxo ſimul
ad me non ac-
ceſſiſſe doles
ant obtruiſ
mercibus.

Phraſis.
Merces alicui
obtrudere.

I tryumphe ernestly, ſins I haue escaped the cellerar
of a myghty lord. i. ſins oꝝ now that I am become the
ſtoꝛer oꝝ ſtoꝛehouſe keper of this puissant lord, that
whiche my dreames of late dyd ſay befoꝛe, to be here
after by a gladsome .i. prosperous pronostication .i.
whiche thunge my dreame dyd late ſhewe me ſhulde
come to paſſe, by a happy oꝝ lucky ſothe ſaying, (to me
warde) nowe the tyme warneth. i. requireth oꝝ exhoꝛ-
teth me, that I maye rounne befoꝛe to bye cates .i. to
rounne afoꝛe, and bye out cates, oꝝ to make pꝛouiſion
foꝛ all that we ſhall ſpende at ſupper, ſaue bꝛade and
dꝛinke, I beinge fulle with meates, I wyll hereafter
moꝛe at the lengthe burſte out my ioyes .i. here after,
when I haue my bealy ful of good meate, I wyll de-
clare my ioyes with ſuch loude voyce and countenance
as men vſe, whan they haue many prosperous chan-
ces, that betyde vnto them at ones. Hoo hoo is there
none of theſe bouchers that ſeeth Damphagus whip-
ping it aboute foꝛ ioye: commeth no man to him to
ſalute him .i. to bydde him welcome, oꝝ to bydde good
moꝛowe, oꝝ to ſpeake to hym: I ſhall doo (ſo moche)
that they may ſoꝛowe, I ſhal make them to ſoꝛowe, oꝝ
be heuy, the golde nowe beinge ſhewed, whiche they
wot not me to haue. i. after I haue nowe ſhewed them
this golde, whiche they knowe not that I haue, that
they maye ſoꝛowe. i. that they ſhalbe ſoꝛe, not to haue
dꝛawen nere to me. i. that they haue not dꝛawen nere
vnto me, oꝝ come aboute me, theyꝝ marchandiſe being
thꝛuſt by foꝛce in to my handes .i. thꝛuſt theyꝝ ware oꝝ
chaſſet in to my handes, to bye whether I will oꝝ not.

Actus

ACOLASTVS

Actus secundus. Scena quinta.

ACOLASTVS, PANTOLABVS, SANNIO,
SYRVS, PAMPHAGVS.

Σκῆπτρον.

Vbi nam ædes nostri sunt hospitis? Lassum
Me longa reddidit profectio. P A N. Nobis
En imminent here. Præcurram, ut fores totæ
Pateant. Heus heus nemon hinc prodit? insistant
Pulsare, nisi aperit ostium aliquis actutum.
S A N. Quis tā prauiter pepulit meas fores? P A. uoster.
S A N. Quis? P A N T. Pantolabus. S A N. Panto-
labus? Mortuum pridem
Credebam, ut quem toto non uiderim mense.
P A N T. Non est. S A N. Id uiso. Hem uix te agno-
scerem, uocem
Nisi noscem tuam. Vnde quæso ades? num imis
Ex manibus? P A N. Narrandi id nunc locus non est.
S A N. Quid non? P A N T. Quid? Hunc cine uides
obsecro? S A N. Cuias
Est? unde adduxti, & quo, qua gratia? P A N. Nostras
Est, atq; a Pamphago huc adducitur, nostin?
S A N. Quem? P A N T. Pamphagus obsonatum ab-
cessit, hic nummos
Dedit. S A N. Euge introducatur commodus sane
Conuiuator. Syre, hem Syre? sarcinam hanc aufer
Intro, tum mox redi, plura habeo, quæ mandem.
Optatus aduenis hospes optime. Accede
Ad nos. Omnis rei tibi copia hic fiet.
A C O L. Nullas ne habes Veneres? S A N. Eriam.
A C O. Iube accerfi.
S A N. Quanti præcū mulieres? A C O. Plurimi, forma
Modo sint præcellenti. S A N. Primariam sane
Dabo feminam, Hem Syre audi, Laidem accerse.

N

SYRVS.

ACOLASTVS.

SYR. Iam? SAN. Iam. SY. Causa quid dicam?
SA. Adesse amatorem.

PAM. Ocyus hac introduce, ut coquis dentur.
Vos me sequimini tibicines intro.

¶ Of the seconde Acte, the fyfte Scene.
¶ Interlocutores, Acolastus, Pantolabus,
Sannio, Syrus, Pamphagus.
Versus Senarii, Scazontes. i. claudicantes.

Phraſis.
Laſſū me red
didit lōga p
ſectio.

Phraſis.
En ades no
bis imminent
Phraſ.
Pracurrā ut
fores totz
pateant.

Phraſ.
Heus, heus,
nemon hinc
prodit.

Inſitam pul
ſare, niſi aper
rit aliquis.
oſtīa actutū.

Phraſis.
Quis tā gra
uiter pepalit
meas fores?

Elegan.

Mortuū pri
dē credebam
ut quem toto
non uiderim
menſe.

Motū ad locū
Iduiſo.

Elegans.

Vix te agnos
ſcere, uocem
Niſi noſcem
tuam.

ACOLASTVS. Where be the housinges of oure
hoſte .i. wheraboutes is our hoſtes houſe? this
long walking forth hath yelded me wery .i. this long
wayfaring oꝝ iourneyeng hath made me wery. P A N.
Lo my loꝝde, they be nere at hand to vs, I will ronne
befoꝝe, that all the doꝝes may be made open. i. that all
the dooꝝes may be ſet wyde open (agaynſt your com
ming.) Hao, hao, commeth no man forth of the doꝝes
from heng? I will holde on oꝝ continue ſtyl to knocke
.i. I will knocke oꝝ rappe on ſtyll, but if. i. except ſome
body open the doꝝes at ones, oꝝ at a tryce. S A N. who
hath knocked oꝝ bounced ſo yll oꝝ lewdely .i. harde at
my doꝝes? P A N. Yours. i. one of your acquayntance,
oꝝ of your olde acquayntance. S A N. who (is that?)
P A N. Pantolabus. S A N. Pantolabus, I beleuyd
him to be deade of late. i. I wende, he had bene deade
lately, as one whome I haue not ſcene this hole mo
neth. i. foꝝ why, I haue not ſcene him al this moneth
longe. P A N T. He is not (dead.) S A N. I wyll go ſee
that. i. I wyll go ſe whither it be ſo oꝝ not. Ha I could
ſcarſely call the to remembrance, yf I knewe not thy
voyce. i. if I dyd not knowe the by thy ſpeche, I could
ſcarſely knowe the nowe I ſee the agayne, yf I were
not acquaynted with thy voyce. Frome whens I be
ſeche

A C O L A S T Y S.

Leche (the) comcest thou to vs. i. from whens comcest thou I pray the? whither from the lowe damned spirites. i. comcest thou forth of hell? P A N T. There is no place to tell that thyng now. i. it is no tyme, o? I haue no leysure to tell the of that matter now. S A N. Why, o? wherfore not? P A N T. Why. i. askest thou why? seest thou not this man I praye the? S A N. Of whens is he, o? what countrey man is he? from whense haste thou brought (hym hyther) and whyther (byngeest thou o? ledest thou hym?) and for what cause, o? what to do? P A N. He is our countreye man, o? he is of our sorte o? acquaintance. i. he is of our lede, and brought hyther from Pamphagus. knoweste thou not, o? wotest thou not (what I meane?) S A N. Whom (hath Pamphagus sent hyther?) P A N. Pamphagus is departed hens, o? gone his way, to bie o? make provision for cares. this man (here) hath giuen. i. layd out the money. S A N. That is well, o? well done, let hym be brought in (a doozes) surely he (is) a mete o? fytted feaste holder o? keper, o? maker of bankettes (for vs.) Syrus howh Syrus, beare awaye this trusse o? fardell in a doozes, than come agayn anone o? quychly, I haue mo thynges, whiche I may commande the. i. I haue other thynges to commaunde the (to doo.) O thou moste beste. i. ryght worshypfull geste, thou comcest hyther wysshed for. i. thou comcest to the place o? howse, where we wyshe (for to haue suche worshypful gestes) drawe nere vnto vs. i. come nere to our house) here plentye of all thynges shall be made vnto the. i. here thou shalte haue plentye of all maner thynges (that thou canst wishe for.) A C O. Haste thou no Venusis. i. no trymme gydes, o? sayre wenches? S A N.

A ii yes

Plera.
Vnde quaso-
ades, nū imis
ex manibus?

Narrandi id
locus nō est.

Cuius est, ut
de adduxi, et
quo, quā grā-
tia?

Phrasis.
Supini in tñ.
Pamphagus
obsonatū abs-
cessit.
Euge intros-
ducatur com-
modus sanē
conuiuator.
Tū mox redi
plura habeo
quē mandem.

Phrasis.
Optatus ad-
uenis hospes
optimē.

Omnia rei
copia tibi hic
sūt.

Metony.
Nullas ne ha-
bes Venerec?

ACOLASTVS.

Eloquen.
Iube accers.
Phra.
Quanti pres-
en mulieres?

Phras.
Plurimi mos-
do forma sat
precellenti.
Phrasis.
Primaria fas-
ne dabo for-
minam.

Cause quid
dicam?

Ocyus hac
introducite.

Vos me ses-
quimini.

pes forsothe. A COL. Commande them to be sent for,
or to be called. S A N. Of howe moche pryce wo-
men. i. what pryce demandest thou to haue thy women
of. i. howe moche wylt thou paye, or what pryce wilt
thou go to for thy women, or to haue any womanne?
A CO. Of a great (pryce) .i. I demande to haue them
of a greate pryce, so they be of excellent beautie. S A N.
Surelye I shall gyue the a chiefe or choyce woman,
.i. I shall prouyde the a woman of the chiefest sort, or
one that is alone (for beautie) or one that hath no fe-
lowe or coulyne. Hoo Syrus harken, goo call or go
for Lais. S Y. Nowe, or euen by and by? S A N. By
and by. S Y. What of cause shall I saye. i. what shall
I tell her is the cause, or the mattier (that thou doste
sende for her) S A N. (Thou shalt tel her) that a louer
is here present .i. a louer for her is come (to my house)
P A M P. In with this geare at ones .i. beate in these
thinges very soone or quykely, that they may be gy-
uen or delpyered vnto the cookes. you trumpettours
folowe me in a doozes.

Actus tertius.

BROMIA ANCILLA.

Senarij.



Nunquam cuiquam contumeliosius
Audistis facta iniuria, qua hac est mihi?
Venit ad me Pamphagus. Heus tu, in-
quit, Bromia cito
Reuise, quid moretur Laidē Annus est
Prius quam pdeat ē gyuecāo. Pedes
Inquam, foras efferre uerant negotia
Culinaria. Mox corripit fustem, fugam

Ex

ACOLASTVS.

Ex ædibus in eo. Sane uero, quia
 Hunc insignem decoctorem adduxit, satis
 Pro imperio agit, neq; quisquam eius mores potest
 Tolerare. Sed faxo meminerit huius loci,
 Atq; diei. Secundas res superbiz
 Decent, sino. Verum dum cœperit suum
 Mutare uultum fortuna, atq; hic indigus
 Opis nostræ factus fuerit, nai mortuo
 Canet, dum quid supplex petet. Pol gratiam
 Habeo tibi Pantolabe, qui intercesseris
 Plagasq; auorteris. Vt misera sum? cui quidem
 Datum est in hūc domū, ubi tot sunt domini, ubi uix
 Decem coqui suffecerint eduljjs
 Concinnandis, quæ noster hic, si dñs placet,
 Condus promus modo attulit. Nunc affatim
 Habet, quod plenis faucibus helluo uoret,
 Habet, quod in fœdissimam uentris sui
 Proluuiem mittat, Harpya obscœnissima.
 Perstrennue ille quidem officium facit, dum homo
 Suauis, adducit cytharistrias sibi.
 Ne non etiam, opinor, camelus saltitet.
 Nam Pamphago nihil magis cum fidibus,
 Quam graculo. Tum Lais scortum nobile
 Magno quod mœret, accersitum est hospiti,
 Hos tantos sumptus quis ferret uel Satrapes?
 Quid Pamphagus? annon certa pestis, atq; item
 Communis perniciēs est adolescentulum?
 At at forte imminet hic cessanti quispiam.
 Proin uiso, sicubi hæret in uia Syrus
 Cum Laide. Vt utrunq; male perdat Iupiter.
 Per quorum nimiam tarditatem propemodum
 Periesam. Pape, gregem ancillarum conspicio
 Huc aduentare, ædes nostræ uix cœperint.
 Ibo illis obuiam, ac quid uenerim eloquar.

ACOLASTVS.

Of the thynde Acte, The fyrste Scene.

Verſus Iambici Senarii.

BROMIA ANCILLA.

An unq cuiq
contumelioſus
ſus auditis
facta iniuria
q̄ hec eſt mihi
Reuiſe quid
moretur Lai
dem.

Græca nox.
Gynecæum,
quid ſit hic
apparet.

Phraſis.
Pedes inquā
efferre foras
netant nego
cia culinaria.

Phraſis.
Mox corri
pit fuſtem.

Phra.
Fugam ex ar
dibus inco.

Eloquen.
Inſignis des
coſtor.

Phraſis.
Satis pro im
perio agit.

Phra.
Neq̄ quiſquē
eius mores



BROMIA. Haue you euer herd (tell) an
iniury to be done vnto any body moze
dyspitefull than this is (that hath ben
done to me) .i. herde you euer of any
body that hath bene moze despitely
intreated than I haue ben: Pampha
gus came to me, Hoo thou Bromia quod he, go ſe oꝝ
loke at ones, what thing tarieth Lais. i. what thyng
cauſeth Lais to tarpe thus longe, it is a yere afoze ſhe
can come oꝝ gette foꝝthe out of her ſecrete parloure, oꝝ
inner chaumber (where after the auncient maner, no
body reſorteth but onely women) my kitchin matters,
quod I, foꝝbid me to beare foꝝth my ſete out of dozes,
.i. my buſines, that I haue here to do in the kitchyn,
let me to ſteppe my ſete ones foꝝthe of dozes. Anon he
taketh haſtely a cudgell .i. ſtraight, oꝝ foꝝthwith, he
taketh oꝝ catcheth vp a ſtaffe in his hande. I go in to
ſlyght from the houſe. i. I begynne oꝝ take me to flee
away out of the houſe, oꝝ I toke me to my legges, &
runne out of the doozes. Surely in very dede, becauſe
he hath broughte (to our houſe) this notable ſtrope
good, whiche (wyl ſpende goddis coope, and he had
it, vppon hoozes, and at the dyce) and is ſo notable. i.
well knowen, that al the worlde wondꝝeth on hym, he
dothe ynoughe foꝝ his rule oꝝ pꝛeeminence in gouer
nance. i. he playeth nowe the lorde, oꝝ the beſt offyccer
all togyther, oꝝ he taketh vpon hym metely well, and
he were a lorde, noꝝ there may no bodye ſuffre oꝝ en
dure

A C O L A S T Y S.

dute his maners oꝛ condiciōs. but I shal make (him)
.i. I shal do so moch, oꝛ bzingē it to passe, that he shal
 haue remembraunce of this place and dape. *i.* that he
 shal remember oꝛ thinke vppon this place and dape
 (so longe as he lyueth after) pꝛydes become pꝛospe-
 rous thinges, ye pꝛosperous thinges become pꝛide. *i.*
 when men be in pꝛosperitie, oꝛ haue the worlde at wil,
 oꝛ that the thinges go as they wold haue them, it be-
 commeth, oꝛ it is sittynge oꝛ fyttē foꝛ theym than to be
 pꝛoude oꝛ hautye. I suffer hym. *i.* well, I lette hym a-
 lone (foꝛ this tyme) but whan foꝛtune shal begynne to
 chaunge her countenaunce. *i.* but when foꝛtune shal
 begynne to lōke so wꝛe, oꝛ to glōme vpon hym. *i.* whan
 he shal falle into pouertie, oꝛ haue nede of pooꝛe fol-
 kes helpe ageyne, and that this felowe shal be made
 nedye of our ayde. *i.* that he shal haue nede of our suc-
 cour oꝛ helpynge hande: surely, oꝛ in very dede, whan
 he, beinge a suiter oꝛ a petitioner, shal aske oꝛ require
 any thyngē (of me) he shal synge to a deade bodye. *i.*
 whan he shal desyre me with crouchyngē and kne-
 lynge, to do oughte foꝛ hym, he shal be as well occu-
 pied, as thoughē he shoulde synge a songe to a deade
 man, oꝛ to tell his tale to a poste (foꝛ any aunswere he
 getteth.) By the churche of Dollur, I thanke the, oꝛ
 I comē the good thanke Dantolabus, whiche dydst
 make intercession foꝛ me. *i.* dyddest speke a good word
 foꝛ me, and dydst tourne away oꝛ beare of the strypes
 oꝛ strokes from me. Howe wretched a wenche am I?
 vnto whom trulye it is gyuen into this house. *i.* whose
 chaunce oꝛ lotte it is, to come into this howse (to doo
 sectyꝛce) where there be so many lordes. *i.* where there
 be soo many maysters, oꝛ where euerpe man wyl be a
 lorde,

potest toles
rare.

Phrasis.
 Sed faxo me
 minerit hui⁹
 loci atq; dici.
 Sententia.
 Hypallage.
 Secundas res
 superbię des-
 cent,

Synecdoche.
 Verum dñi eg-
 perit suū mas-
 tare uultum
 fortuna.

Phras.
 Atq; hic indi-
 gus opīs nos-
 itꝛ factus fu-
 erit.

Adagium.
 Mortuo cas-
 nere.

Phra.
 Ab aliq̃ quicq;
 quā supplex
 petere.

Erasmus.
 Surdo canis,
 thou syngeſt
 a songe to a
 deafe man.

Phrasis.
 Gratiam tibi
 habeo, qui in-
 tercesseris.

Eclipsis.
 Vt misera sū,
 cui quidē daz-
 tū est in hanc
 domum.
 Supple. ingre-
 di ministras

Phras.
Vbi uix decē
coqui suffice
rēt edulēs cō
cinnandis.

Eloquens.
Conduis pro
mus quid.
Phras.
Nunc habet
Helluo quod
plenis faucis
bus uoret,
propter odiū
Hyperbole.
Habet harpy
a obscenissi
ma qd in for
dissimā uen
tris sui pro
luuie mittat.
Harpyarū de
scriptio ex
Vergilio.

Phras.
Perstrenue il
le quidem of
ficiū facie.
Ironia.
Dum homo
suauis adduc
cit citharistā
as sibi.
Adagium.
Camelus salt
tat uel saltis
cat.

Adag.
Nihil gratus
lo cū fidibus.

lo:de, where. x. cokes coulde scarcely suffyce, o: be suf
fycient, the meates to be dressed vp. i. to dresse vp the
meates, which yf it please the goddis. i. whiche a god
dis name this our sto:er and pitancer. i. our bestower
o: layer vp of al prouisions, that be brought to hous,
and the distributer o: deliuerer forth of the same, hath
nowe brought (to howse) nowe hath this glutton. i.
this flappe sawce (the thyng) that he may plentifully
swallowe downe hole. i. vnchewed for haste. i. nowe
hath this greedy gutte meat inough to swallow down,
by his wide throte, with a choppe and a wallop. Now
hath this most lothsome, o: most abhominable Harpye
.i. odyble spoyler of meate, with his vglye nayles o:
talandes, and with his moste vyle draffesacke o: pud
dyng bealy, and with his pale coloured face for hun
ger, as though he shulde neuer eate ynough (for such
were the harpies, as Virgil describeth them) the thing
whiche he may sende in o: glutte downe into the most
vyle place of his bealy, beinge a fylthy synke for o:
dure to issue forth of. Cruely he doth his offyce right
strongely. i. he dothe his duetie, o: playeth his parte
stoutely o: lyke a man, whyle the swete man. i. the ple
santly disposed wanton leadech wenches, that canne
synge to the harpe to hym selfe. i. byngeth harpyng
wenches to the howse for his own pleasure o: behofe.
I suppose lest he a camell shulde not skip o: whippyt
about. i. lest he shulde want minstrelly to daunce by,
which (it becommeth hym as wel to do, as to see a ca
mell skippe vp and down, o: a cowe to beare a saddel
o: a beare to pycke muskles, o: to dance after a whele
barowe, o: my lady the pygges mother to daunce her
pygges a daunce.) For vnto Pamphagus, noo more
with

ACOLASTVS.

with a harpe or lute, than to a iape. i. he can no more skille of the stroke of the harpe or lute, than a iay can, or than a gose can, or than mine arg can. Farthermore Lais, that noble or notable hore .i. that common harlot, which is so moch byruted or spoken of, by cause she taketh wages by a greatte (price) .i. by cause she letteth her selfe or her bodye to hire, or playeth the hooze, for a great deale of money: she is sent for (to come to this guest) who coulde beare these so great charges, though he were a sarrapes. i. though he were a ruler or a gouernour of a hole countray, which the Persyans call Sarrapes, what Damphagus. i. what maner man is Damphagus (I pray you) is not he a certain. i. a very pestilence and also the common deathe. i. destruction or vndoing of yonge men? At it, helasse peradventure some bodye is nere at hande here, to me tarieng. i. now that I tarpe (or stoppe here on my way) peradventure some body foloweth me, at the harde heles, and therefore I wyll goole, yf Syrus lynget not any where in or vpon the way with Lais, that Jupiter myght lese them bothe yll. i. that I pray the helppng father, sende them both yll to fare, or a myschiefe, by whose to moch slowshenes, I had almoste be perished. i. by whose ouermochelownesse, I had almost ben vndone, or cast awaye. whowee I beholde a flocke of bondewomen. i. I spy a hole flocke of women seruauntes to come. i. commyng hytherwarde: our howse shall scarsely be able to receyue theym, or to holde them. I wyll go agaynst to them. i. I wyll go mete them, and also wher to or wherfore I am come, I shall speake out playnly. i. I shall shewe them, what is myn errande.

Nihil illi magis cū fidibus q̄ graculo.

Phrasiz.

Lais scortū nobile magis no qd meret accersitū est.

Vel eleg.

Hos tantos sumptus quis ferret uel Sarrapes?

Persica uox: Sarrapes.

An non certū pettis atq̄ itē cōmunis pernīcīes est adolecentū?

Phrasiz.

At at forte imminet hīc cessanti quīspiam.

Proin uiso tibi hāc inuit Syrus.

Phrasiz.

Vt utrūq̄ me leperdat Iupiter.

Metaphorā. Gregem ancillarum conspicor huc aduentare.

Phrasiz.

Ibo filiis obuiam ac quid uenerim elosquar.

A C O L A S T V S .

¶ Actus tertij. Scœna secunda.
LAIS, SYRVS, BROMIA.
Septenarij & Octonarij.

I Tan te misit Sannio? SYRVS. Misit. LAIS. Me
accerfitum? SYRVS. Ita.

LA. Quis tam potens hospes uenit mei petitū copiā?
Quæ grandem demereo pecuniam. SYRVS. Nescio,
nisi quod uiri

Aduentum, herus meus excepit multo humanissime.

LAIS. Num quem cœnæ apparatus uidisti Syre? SY-
RVS. Non, sed Pamphagus

Obsonatū cōcesserat, hospes omneis sollicitos habet.

LAIS. Sat habeo. Pamphagus non illicet quenquam
nisi diuitem.

Syre, hem Syre? quidnam huc conari uideo Bromiam?
SYRVS. huc? Vbi

Ea est? LAIS. Ad nos uiam affectat. SYR. Certe de-
miror quid sit.

LAIS. Iubebit nos forsā regredi domum, grauari
enim hospitem

Impendij. SY. Non opinor. LA. Subsistemus parum.

BR O. Lais iamdudum conuiuatum te uocat herus,
quin uenis?

LAIS. Hem Bromia uenio. BR O. At iam uenisse o-
portuit. LA. quid ita? cedo.

BR O. Quia omnes accubant, teq; unam abesse indig-
natur tuus

Nouicius amator. LA. Quid uiri est? BR O. Quid cū
tibi prædicem

Aut laudem Lais? dignum, sat scio te amica dixeris.

L. Recte Bromia. At desiderio mei num nam uere calet?

BR O. Caleat rogas? imo ardet te intime. LAIS. Pro-
peremus ocyus.

A C O L A S T V S.

Of the thynde acte, The seconde Sceane.

LAIS, SYRVS, BROMIA.

Versus Iambici Senarij.

LAIS. Yea hath Sannio sent the (to me?) **SIRVS.**
He hath sente me .i. ye may he hath sent me (to
the.) **L A I S.** What, to cal me (to come to him?) **S I R V S.**
Ye. **L A I S.** Who so myghty a geste is come to aske the
vse of me .i. what great man is this, that is now come
to haue me, or to retayne me at his commaundement,
which deserue greate money .i. which aske for my hire
or for my labour a greate deale or a greate somme of
money. **S I R V S.** I wot nere, or I can not tell, sauinge
that my maister toke the communge of the man most
humaynely by moche .i. sauing that my master re-
ceyued the man, at his first communge, after the most
gentill sorte, that could be deuised, or after the highest
sorte that coulde be possyble. **L A I S.** Whether sawest
thou any makynge redye of supper **Sirus.** .i. sawest
thou any supper a making redy **Sirus?** **S Y.** Nay, but
Pamphagus was gone to by, or to prepare cates, our
gest hath all men busily occupied .i. all that be in our
hous be occupied or troublid about him (to serue him,
or to please his mynde.) **L A I S.** I haue ynowghe .i. I
knowe ynough of this matter. **Pamphagus** not thi-
ther awhere but riche .i. **Pamphagus** wold wayne or
bring no geste to **Sannios** howse, but he were riche.
Sirus hoo **Sirus**, what maner thinge se I **Bromia**
to go aboute hither .i. what thyng is it, that I se **Bro-**
mia gothe about (with her cominge hither?) **S I R V S.**
Where is she? **L A I S.** She earnestly or dilygentely se-
keth out the way to vs warde .i. she maketh ouer, or
she taketh her waye ouer to vs warde. **S I R V S.** Cer-

D.ii.

tayn-

Phrasis.

Quis tam po-
tens hospes
uenit mei pes-
titu copiam.

Phrasis.

Quæ grandè
demerco pec-
cuniam.

Elegan.

Vir. aduentu
exceptit mule-
to humanisa-
sime.

Phrasis.

Numquæ ce-
na apparatu
uidiuit?

Pampha. obs-
onatum cõs-
cederat.

Phras.

Hospes om-
nis sollicitu-
tos habet.
Sat habeo
Pam. non ille
licet quem
nisi diuitem.

Phrasis.

Ad nos uiam
affectat.

A G O L A S T V S.

Iubebit nos
forsan regre-
di domum.

Eclipsis.
Grauari enī
hospitem im-
pendiis dicet
.s. uel causas
bit.

Eloquens.
Substituimus
parum.

Eloquen.
Iamdu dñ cōs-
uatiū te uos
cat herus qui
uenis?

At iā uenisse
oportuit.

Phraſis.
Quia omnes
accubant.
Tēq; unā abs-
esse indignas-
tur Nouicius
amator.

Cōtemptus
cum interro-
gatur per ge-
nitum.

Phra.
Quid cum tīs
dī laudem aut
prædicem?
Rēte. s. dī-
ctum.

At desiderio
mei num nā
uere calet?
Imo, ye or
nay mary.

Phraſ.
Imo ardet te
ntime.

taynely. I maruayle moche, what it may be .i. what
the matter maye meane. LAIS. Paraduventure she
shall commaunde vs to go home agayn. for why (she
shall saye or alledge) that they? gest is greued or ouer
charged with costes or charges. S Y. Nay I hope or I
trowe .i. I truste she shall telle vs no suche tidynge.
LAIS. Lette vs stoppe or staye a lyttell. BROMIA.
Lais, my lord calleth for the nowe a late to feast or
banquet. i. to sitte at his feest with him, or to kepe hym
company at his banquet, but comest thou .i. wilt thou
come or not? LAIS. What Bromia I come. BRO.
But thou shuldest all redy haue ben com. i. but thou
shuldest haue ben there alreedy, or by this. LAIS. Why
so tell me (or speake?) BRO. For they all sitte to .i. for
they all be sette (atte the table) and thy newe loue
dyd dayneth the alone to be absent. i. taketh it displea-
santly, that thou onely art wantynge. LAIS. What
of manne is he. i. what maner of man is he? BRO.
Whereto shoulde I boſte him or laude him or prayse
hym vnto the Lais, I wote ynough, thou shalte saye
hym worthy the a loue. i. I wotte well inoughe thou
wilt saye thy selfe that he is worthy to be thy loue.
LAIS. Ryghtly Bromia .i. that is well sayd Bromia,
but whether dothe he berypse wate warme by the de-
syre of me or not .i. but hath he suche desire vnto me,
that he is hotte in loue with me .i. is he in loue with
me as hote as a toste or not? BRO. Asketh thou whi-
ther he may be hot (in loue with the) mary, or nay ma-
ry he burneth the most inwardly .i. he burneth or is a
fire most inly (for the loue of the) or he loueth þ as hot
as coles. LA. Let vs haste vs more spedly .i. let vs
hast vs the more quickly, or let vs make the more hast.

Actus

ACOLASTVS

Actus tertij, Scena tertia.
EVBVLVS, PELARGVS.

Octonarij.

Prouiso quid rerū gerat Pelargus, quo pacto ferat
Absentiam gnati, quē tenerē adamat, gemitq; forsitā
Nunc abdicatum, quippe, illum educauit maximo suo
Labore, post, curauit unice, sperans stabilem fore
Voluptatem, quam, ex illius præsentia acciperet, satis
Credo, patris ut est ingeniū, iam misere sollicitarier,
Super salute filij. Id uiso moderetur ne suis

Curis nimis anxijs, uere sapientem quod uirum decet.
PEL. Parentis quāta sit sollicitudo erga absentem filiū
Ex me disco. Gnatus quia abdicatus est dudum meus
Non sustinet animus quiescere, quin is sedulo mihi
Ob oculos, ob mētem, uersetur, absentē curo haud secus
Ac præsentem curauī pridem. Quā uellem Eubulū dari
Cum quo uolupte est, de absenti commentari filio.

Sed ecclū in tēpore ipso aduenit. Eubule salue plurimū.
EV. O mi Pelarge, nō præuideram te, si uales, bene est.
Nam hac gratia ad te ibā, quo qd ualeret animus discerē.

PEL. Omnes mihi curæ coeunt. **EVBV.** In quo?

PEL. In quo censeas nisi

In gnato? **EV B.** Num quid audisti de eo, quod nobis,
tam cito?

PEL. Nihil. Sed quid ualeat miror. **EV BV.** Bene equi-
dem spero. **PE.** Utinam. **EV BV.** Quid est,

Quod te sollicitat autem? **PE.** Gnatus. **EV BV.** Minue
uero hanc improbam

Curam. **PEL.** Non possum Eubule, gnatus est. **EV.**
Ut sit, quorsum attinet,

Te excruciare? **PEL.** Mihi sic est usus. **EV BV.** Si
istuc certum est tibi

Sic facere, abiero. **PELAR.** Potius, quam te caream,
quicquid iusseris,

O iiii

Faciam

ACOLASTVS.

Faciam. E V B V. Imprimis, quod scio, tibi uidebitur
durum, caue

Nimiū sis sollicitus, quādo hinc nihilo meliorē feceris
Gnati statum, quin magis, cum satis totum relinquito
Curandum, a quorū cura neutiq̃ exciderit. Nec audias
Epicureos, qui contendunt, Deos nihil mortalia
Curare, melius Homerus, qui τὸ χῆνυ uagā quom nesciat
Soli decreto Numinis regenda credit omnia.

Tu filiū tractasti, dum tempus tulit, ut decuit patrem,
Nunc amandatus est, feras. Satis pro officio feceris,
Aequus si perstet filio anim⁹, de quo, quicquid Numini
Visum est, decernere laudandū fuerit, utroq; pollice.

Cum dijs quis unq̃ uel pie pugnavit, uel fœliciter?
Sane, haud uacabis impietatis crimine, si ultra fas, tuā
Extendas sollicitudinem, quando exitum futuri habet
Deus, in sua uni⁹ manu. Qu'd hic tantū trepidas miser?
An disidentia tua uoles mendaciū reum

Facere deum, nostri qui curam se suscipere perhibet?
Qui capitis nostri etiam pilos oēs in numero tenet?
Ecquem te ipsum facis, ut ex aduerso, deo responsites?
An inuides ipsi μὲν ἀγαθὰ rerum mortalium?

Deos quæso, ut tuā tibi dēt mētē. PE. Cogis tu quidem
Me ire in tuam sententiam, faciam. ut posthac quietior
Sim, dulcis interim commemoratio fuerit de filio.
Homo sum Eubule. Humani nihil a me est alienum.

E V B. quæso, uide,
Nestulto affectu ex hinc gnatum prosequare, quem
quidem putes

Zelum illi debitum, quom sint, nolo erres, affectus mali
Recti specie cōmendati, unde expectes, nō nisi noxiam
Imposturam. Verum gnatus quid dicebat nouissimū?
PE L. Duobus uerbis iussit me longum ualere. E V.

Quid amplius?

PE L.

ACOLASTVS

PEL. Nihil. EV. Num tristis abijt? PEL. Imo latus
Eubule. hinc mihi

Lachrymas excussit ille, qui tã frigidus erat i patrem.

EV BV. Ita comparatum est natura, ut uirtutem præ-
sentem minus

Animaduortamus, sublatam uero ex oculis mox inuidi

Quæramus, quod gnatus minus uidet, p adolescentiam

Et consulit parum, ætas id correxerit, quando malo

Accepto stultus sapiet. Quid ualetudo det commodi

Aegrotus post intelliget. Nunc illum pœnitet sui.

Nimis impense liber cupiuit esse, quod hic erret modo

Posterius sentiet, quom ad te cõfugiet naufragus uelut

In tutum portum. Id quod futurum ominor. PEL. Au

mi Eubule, metuo

Ab omine. EV. Nihil est qd metuas, si istuc eueniat loc⁹

Esto misericordiæ. PEL. Non usus ueniet spero. EV.

Spero item

Ego hercle. Neq; eo dico, qd quicquã illũ sēserim mali

Dedisse, sed, si quid, ne quid, quæ eius sit ætas peruides

In pessima sequax est, & in malum propendet pectore

Toto, idq; maxime dum consilijs suis relinquitur.

Quid enim ualet, quod in eo est optimum? malum il-
lud fonticum

Quod *πρωτὸν πλάσθ' οὐκ* perdidit patres, uiciatit itē istius

Mentem, quo non potest nō sollicitarier ad cupidines

Malas, quas & pro consilio Philauti studeat exequi,

Nisi præsens adsit corrector, q hūc ad meliora puocer.

Si nescis, optimus ille corrector Deus est. Cui⁹ manus

Moderatur omnia, & in quo, ut summatim dicam, om-

nes uiuimus,

Mouemur, et sumus, quom sit solus rerū oīum arbiter.

PE. Credo Eubule, oīa hæc tã uere quã studiose orarier

Quod de Pericle ferunt Suadela in labijs sessitat tuis.

Cuperē quidē, in totam curam gnati exulantis ponere,

Modo

ACOLASTVS.

Modo possem. EVB. Fidenti sperata cedunt. Sed
nunquid aliud

Me uis Pelarge? P. Vt ad nos diuortas Eubule priſſime
EVBVL. Quando iſtuc uis fiat, nolo ullum in me
tibi claudi commodum.

Of the thyꝛde Acte, the thyꝛde Sceane.
EVBVLVS, PELARGVS.
Versus Iambici Octonarij.

Phraſis.
Prouiſoquid
rerum gerat
Pelargus.
Phra.
Quo pacto
ferat abſen-
tiam gnatũ.
Elegan.
Quiſſe.
Phraũs.
Poſt curauit
unice.

Phraſis.
Patris ut in-
genium eſt.
Phraſis.
Credo iã mi-
ſere ſollicita-
rier ſuper ſa-
lute filiũ.
Phra.
Id uifo mode-
retur ne ſuiſ
curis nimis
anxiũs.

EVB. I will go foꝛ to ſe what of thinges Pelargus
may beare. i. what thing Pelargus is a doing, by
what couenant. i. in what wiſe oꝛ vnder what maner
he may bere. i. he taketh the abſce of his ſonne, whom
he loueth tenderlye, and paraduenture he bewayleth
him now foꝛſaken. i. he taketh it heuily, that he hath
put him away from him. Foꝛ why he bzought him vp
oꝛ foſtred by his moſte great labour: and afterwarde
he cared hym onely. i. he had an eye oꝛ regarde to him
chiefly oꝛ principally hoping the pleaſure to be in time
to come ſtedy. i. truſtyng that the pleaſure ſhulde in
tyme to come be ſtedfaſt, whiche he ſhulde take of his
preſence. i. of his beinge with him in companye, oꝛ in
his company, I beleue (wel inough) as it is the witte
of the father. i. as it is the fathers condicion, oꝛ as a
fathers hart ſerueth him (towards his ſonne) him
now to be carefull. i. that he is nowe full of care vpon
.i. foꝛ the helthe oꝛ welthe of his childe. I go (now) to
ſe that. i. this thing, whether he moder oꝛ meaſure his
cares to to moche carefull. i. whether he take his paſ-
ſynge great heuynes wyſely, and temper oꝛ gouerne
his affections, which thing dothe become a very wyſe
man

A C O L A S T V S.

man(to do.) P E. I lerne by my selfe how moch the care
of the father is toward his sonne, being absent, or be-
ing away from hym, bycause my sonne is now lately
put away from me, my mind can not abide or suffer to
be in rest or quiet, but that he diligently hanteth before
myne eyes, & before my mynde. i. but that he continually
or styl is present or hanteth or walketh to & fro, before
myne eyes, & in my mynde (by reason of my moche thyn-
kyng vpon hym) I take care or thought for hym being
absent, not otherwyle. i. none otherwyle, or no lesse
than I cared for hym, or tendered hym lately beinge
present. Howe fayne wolde I Eubulus, to be gyuen
(to me) .i. howe fayue wolde I (nowe) mete with Eu-
bulus? with whome it is a pleasure (to me) to make
mention, or to speake of my sonne being absent, but
lo hym (here) he commeth to me in the selfe tyme. i. in
the best tyme that can be. Eubulus, all hayle moche
.i. god sende the well to fare. E V B V L V S. O my De-
largus, I sawe not or spied not the before, yf thou be
well at ease, or in good helthe, it is well, or all is well,
for I went. i. I was commynge to the warde, for this
grace .i. for this intent, by whiche. i. to the intent that
I myght lerne howe thy mynde myghte fare. i. howe
thou arte quieted in thy mynde. P E L A R. All cares
com togyther to me. i. I am wrapped in care on euery
syde. E V. In whom? .i. towarde whom, or to whom
warde? P E L. Towardes whome myghtest thou sup-
pose, but towarde my sonne? E V B. Hast thou hard
of hym. i. haste thou herde any tydynge of hym that
to vs so sone. i. that thou comest towarde vs so shortly?
P E L. Nothyng at all, but I meruayle me howe
he may fare. E V B. Surely, well I hope. P E L. Wold
to god

Phras.
Non sustinet
animus quis
escere.

Phras.
Quin is sedus
lo mihi ob os-
culos ob mē-
tem uersetur.

Elegant.
Absētem cus-
ro haud secus
ac presentem
curaui pridē.

Phra.
Quam uellē
eum mihi das-
si cū quo uol-
lupē est de ma-
lio cōmētari.

Phras.
Eubule salue
plurimum.

Phras.
Si uales bes-
ne est.

Phra.
Hac gratia ad-
te ibam, quo
quid ualere
animus dis-
cerem.

Phras.
Oēs curę mī-
hi corunt.

Eclipsis.
Quod nobis
tam cito te
offers.

Phras.
 Quid est qđ
 te sollicitat
 autem?

Phra.
 Minue uero
 hanc impro-
 bam curam.

Eclipsis.
 Vt sit, quorsū
 attinet te ex-
 cruciare?

Phras.
 Mihi sic est
 usus.
 Si istuc certū
 est tibi sic fas-
 cere, abiero.
 Potius qđ te
 caream quicqđ
 iusseris
 faciam.

Elegan.
 Imprimis cas-
 ue nimium sis
 sollicit⁹ quā-
 do hinc.

Phras.
 Quin magis
 eum fatis, to-
 tū relinquit
 curandum.

Phras.
 A quorū cus-
 ra neutiquā
 exciderit.
 Metap. Elog.
 Nec audias
 eos qui cons-
 tendunt,

to god (he dyd so.) E V B. What thyng is it that trou-
 bleth the thus. i. byingeth the into care? P E. My sonne,
 E V B. Minishe truly this wicked care. i. lesson oꝝ make
 lesse hardely, oꝝ a goddis name, this obstinate oꝝ selfe
 wylled care of thyne. P E L. I can not Eubulus, he is
 my sonne. E V B. That he be. i. put case he be so, oꝝ sup-
 pose he be, oꝝ what though he be so, wherto belongeth
 it to toꝝment the. i. to what intente oꝝ effecte auayleth
 it to take on with thy self (thus?) P E L. To me so is vse
 .i. suche is my custome, oꝝ it is nedefull oꝝ expediente
 foꝝ me to do this. E V B. If this thyng be certayn vn-
 to the so to do, I wyl go my way. i. if thou be fully de-
 termined, oꝝ if it be fully decreed with the thus to do,
 I will departe hens. P E L. Rather than I wold want
 the. i. rather than I wolde wante thy pꝛesence oꝝ com-
 pany, what so euer thou shalt oꝝ wylt commande me,
 I wyl do it. E V B. Fyꝛst and foꝝmost, whiche thyng
 I wote (well) shall be sene. i. shal seme to the harde (to
 be doone) beware thou be not to moche carefull, syng
 that by this meanes, thou shalt make the estate of thy
 sonne by nothyng the better. i. seinge that thy sonne
 shall be in neuer the better condicion therfoꝝ, but ra-
 ther leaue hym holely to the destenies to be cared foꝝ,
 .i. let god alone with him, oꝝ leaue him holly vnto the
 oꝝdinaunce oꝝ disposition of god, to be cured. From
 the care oꝝ tuition of which destenies .i. disposition of
 god, he hath in no maner of wyse fallen awaye .i. he
 is in no maner condicion expelled oꝝ put abacke oꝝ a-
 way from. noꝝ here not the Epicures. i. noꝝ gyue noo
 credence to those sort of philosophers, whyche stryue
 the goddes nothyng to care moꝝtall thynges. i. whi-
 che by great contention of woꝝdes defende, that the
 goddis

A C O L A S T V S.

goddes do nothyng care oꝛ haue no regarde to moꝛ-
tall mens matters. Better Homere. i. Homeres sen-
teuce is better, which sens he knoweth not, oꝛ hath no
knowledge of fortune, a wanderer. i. syns he can not
skyll, oꝛ is not acquaynted with fortune, seyng that
she is but a wandrer, that strayeth from place to place
lyke a vacabunde. i. dothe nothyng stedyly oꝛ certain-
ly, putteth all thynges in truste, to the onely decree of
the wyl of god, to be gouerned. i. comitteth al thingis
to the gouernāce oꝛ dispositiō of goddis plesure. thou
hast intreted oꝛ handled thy sonne, while the tyme dyd
beare. i. whyle the tyme serued oꝛ required, oꝛ was con-
ueniēt, as it did becom a father, now he is sent away. i.
now thou hast sent him away oꝛ put him away (from
the) beare it (paciētly) oꝛ be cōtent therwith, thou shalt
do ynough foꝛ thine office .i. thou shalt acquyte thy
selfe sufficiently foꝛ thy part, if thy mynde stande styll
equalle to thy sonne warde. i. yf thy mynde contynue
styll after one, towarde thy sonne, of whom what so
euer is sene to the godlye power. i. of whome what so
euer shall seme to goddis pleasure, to decree oꝛ deter-
myne, it shuld mowe be to be praysed, oꝛ it were to be
cōmended with eche thombe, oꝛ with bothe the thom-
bes. i. it ought to be accepted, and to be most thanke-
fully, oꝛ with most hygh fauoꝛ receyued. This adage
taketh his begynnynge vpon a common maner vsed
of the Romayns, which whan they fauored a matter
oꝛ a persone, they vsed to declare it by thrustynge of
their thombe downe within their fyst, and whan they
liked not, they closed theyꝝ fungars together, and held
vp theyꝝ thombe: but whan they wolde declare that
they dyd moſte hyghly fauour a matter oꝛ a persone,

¶ ii

they

Eclipsis.
Melior Homes
rus. s. sentit.

Phra.
Qui tychem
.i. fortunam
uagam cum
nesciat.

Phraſis.
Soli decreto
numinis regē
da credit oia.

Phraſis.
Tuum filium
tractasti dum
tempus tulit
ut decuit pa-
trem.

Nunc aman-
dat? est feras

Phraſ.
Satis pro of-
ficio feceris,
ſi animus per-
ſtet æquus
filio.

Eloquen.
Numen.

Adagiū.
Laudare us-
troq; polleat.

Mos Roma.

A C O L A S T V S.

Mos Lond.

Senten.
Cū diis quis
anq̃ uel pie
pugnauit uel
felicitere?

Phras.
Sane haud ua
cabis impia
ris crimine.

Phra.
Si ultra fas.

Phra.
Quando exis
tū futuri has
bet de^r in sua
anius manu.
Adagia.

Vertere pol
licem.
Premere pol
licem.

Phras.
Disfidentia
mendacii reū
facere deum.

Phras.
Pilos capitis
nostri omnes
in numero
tenet.

Phra.
Ecquem te ip
sum facis.

they wold close both their thōbes within they; systes,
lyke as y cyplens of Lōdon in token of fauor, lyft vp
both their handes at the chosynge of they; hed officers
at their yeld hall. Who euer hath foughtē with y god=
dis Deuoutly, o; luckily. i. who did euer strue o; take
ptie agaynst the goddis, but he came to a mischief (re=
corde the Tytaues gyauntes) whiche made warre a=
gaynst Jupiter, and he destroyd them with his lyght=
nyng: o; what deuout man, o; well fortunēd dyd euer
yet stryue ageynst the pleasure of god, other in weale
o; in woo, surely thou shalt not be voyde of the crime
of the hatred o; dispisynge of god. i. surely thou shalt
not be vtterly o; quite clere of the offence of hatred to
god warde, if thou extende thy carefulnes aboue that
whiche is lesfull befoze god. i. if thou be fuller of care
than is lesful fo; the befoze god, o; in the syght of god,
syns that god hath the issue of the thyngē, that is to
come in his of one hande. i. sens that god hath the fy=
nalle ende o; conclusyon of the thynges, that be to
come, in his onely hande (to dyspose them at his ple=
sure.) Why here fearest thou so moch wretche. i. wher=
to arte thou so moche afrayde in this case (soy man
that thou arte) woldest thou through thy mistrusting
make god guiltie o; faultie of a lye. i. make god a lyar:
whiche sayth hym to take the care of vs. i. which she=
weth, that he taketh the cure of vs (vpon hym) whi=
che also holdeth in a noumbred. i. in a somme, all the
heares of our heed. i. whiche hath noumbred (as the
thingē that he dothe regarde, and hath taken the tui=
tion of) all the heares of our heed. Loke nowē whom
thou makest thy selfe, loke in to what inconuenience
thou byngest thy self, that thou mayst on the contra=
ry

ACOLASTVS

eye syde make oꝝ shape an aunswere vnto god. Doeſte thou enuy to him the monarchye of the thing mortal: .i. enikeſt thou at him that he hath the ſoule oꝝ onely gouernaunce of the thinges tranſytoꝝ: I beſeche the goddis that they may gyue the mynde to the .i. I beſeche god to ſette the, oꝝ put the in thy ryghte mynde. PEL. Surely thou doſt conſtrayne me to go in to thy ſentence .i. to be of the mynde thou arte, oꝝ to thynke thy reſon good, oꝝ to thynke as thou thinkeſt: I ſhal do .i. ſo demene me, that herafter I may be moꝝ quiet (of mynde) in the meane whyle oꝝ ſeaſon, the calling to remembrance of my ſonne ſhall be ſwete (to me.) I am a man Eubulus, nothyng of mannyſhe thyng is ſtraunge vnto me. .i. there is nothyng that belongeth to man, whiche (I thynke ſtraunge to me) foꝝ (my part is in it.) EVBVL. I beſeche the loke, that from hens foꝝ the thou purſewe not thy ſonne, with a foolyſhe affection .i. mynde oꝝ fantaſye thou beareſt towardeſ hym, whiche (thy purſuyng by continuall thinkynge vppon hym) thou mayſte thinke to be a zeale .i. a tender loue dewe vnto him .i. whiche thou doeſt owe vnto hym, ſyns (I wylle not, that thou erre oꝝ go beſydes the ryght way) euyl affections .i. inclinations of the mynd (beyng errours out of the way) be (oſtentymes commended) .i. approued oꝝ allowed (in mennes fantaſyes) vnder the ſpice .i. ſimilytude oꝝ lykenes of ryght .i. of the thyng that is good in dede, of whens .i. of which myſiudgyng thou canſt loke foꝝ nothing but foꝝ noyſome oꝝ hurtfull deceyte oꝝ beguyling, but what ſayd thy ſonne laſt of all: PEL. With two wordes he commaunded me the longe farewell. .i. in fewe wordes, he badde me farewell a great whyle. .i. foꝝ a great

Grega nox.
Monarchia,
the ſoule oꝝ
only gouers
naunce.

Phraſis.

Deos quaſo,
ut tuam tibi
dent mentem

Phraſis.

Cogis tu qui
dem me ire in
tuam ſentens
tiam,

Sententia.
Homo ſi hu
mani, nihil a
me eſt alieſ
num.

Phraſis.

Quaſo uide
ne ſulto affe
ctu ex hinc
gnatum proſ
ſequare,

Phra.

Quom ſint af
fectus mali re
cti ſpecie coſ
mendati,

Phraſis.

Vnde expes
tes non niſi
noxiam im
poſturam.

Phraſ.

Duobus uer
bis inſit me
longu ualere

ACOLASTVS.

great whyle. EVB. What more & PEL. Nothyng.
 EVB. Went he not away heuie. i. was he not soze oꝝ
 heuy, whan he went his way? PEL. Nay mary glad. i.
 nay mary he was gladd. Eubulus, from hens. i. vpon
 this occasion, he whiche was so colde towarde
 his father, did shake out teares to me. i. made the tea-
 res stande in myne eyes, oꝝ made the teares rounne
 downe by myn chekes, oꝝ made me wepe (foꝝ soꝝowe.)
 EVB. It is thus ordeyned by nature, that we do lesse
 regarde vertue being present. i. when vertue oꝝ good-
 nes is present (byfoꝝe our eyes) we do litel regarde it,
 but whan it is taken away oꝝ remoued from our eyes,
 than anone, oꝝ shortly after, we enuious .i. despyous
 therof do seke (therfoꝝe) whiche thyng thy sonne lesse
 seeth. i. consydereth but a littell by pouth. i. by rayson
 of his pouth oꝝ yong age, and he counselleth lytell. i.
 he lyttell regardeth, oꝝ pondereth it but smally by due
 consyderation, age shall amende that thyng. i. rype
 age shall amende oꝝ coꝝrecte (that faulte) whan he a
 foole shall sauour yll beinge taken. i. after that he be-
 inge but yet a foole, shall afterwarde waxe wyser,
 whan he shall haue felt oꝝ suffred aduersite oꝝ trouble.
 What helthe maye gyue of commoditie to the sycke
 man, he afterwarde shall perceyue oꝝ vnderstande,
 (whan he hath recouered his helth ageyne) now he him
 repenteth of him selfe. i. he is now penitent oꝝ repent-
 full of him self, oꝝ foꝝ his mysdedes, he coueted to soze
 oꝝ to to very moch to be free. i. to be set at his lybertie,
 but what he may erre herein. i. but what errour oꝝ in-
 conuenience he may fall into (by reason of his setting
 at large) hereafter he shall fele. i. perceyue it, whan he
 whose shyppe is gone to wracke, shall flee foꝝ succour
 to the,

Phras. Lachrymas
 excussit ille,
 qui tam frigi-
 dus erat in
 patrem.
 Sententia.
 Ita comparas
 tū est natura.
 Phras.
 Ut virtutem
 presentē mi-
 nus animad-
 uertamus.
 Phra.
 Sublatam uis
 so ex oculis
 mox inuidi-
 queramus.
 Phras.
 Quod gnati-
 minus uidet
 per adolescen-
 tiam.
 Phras.
 Et consulit
 parum.
 Phra.
 Actas id cor-
 rexerit.
 Adagium.
 Quando mas
 lo accepto
 stultus sapiet
 Senten.
 Quid ualeat
 do det cōmo-
 di agrotus
 post itelliget
 Phras.
 Nunc illū pe-
 nitet sui.
 Elegans.
 Nūmis impēs
 se liber cupis
 nūc esse.

to the, as it were into a sure haven, that which to come hereafter I gesse. i. the whiche thyng I gesse oꝝ pꝛophete shall betyde hereafter. PELARGVS. Haue my Cubulus, I feare frome thy sothesayenge .i. I feare me of thy sothesayenges, (that it shall not come to good passe) oꝝ I feare me, that thy sothesayinge meaneth no good lucke. EVB. There is nothing that thou mayst feare. i. thou hast no cause at all to feare, if this thyng do happen oꝝ chance, oꝝ in case this thyng come thus to passe, let there be a place of mercy. i. loke thou be mercyfull, oꝝ loke thou haue oꝝ take mercye with the, whan the tyme shal come. PELAR. The vse shall not come. i. it shall not come so to passe I hope, oꝝ I hope, I shal haue none experience oꝝ pꝛofe hereof. EVB. And I also by the god Hercules hope the same, no: I say it not to that intente, oꝝ bycause that I haue felte hym to haue gyuen any thyng of ylle, .i. bycause I haue perceyued that he hath doone any maner harme oꝝ hurt (to any body) but if any thyng oꝝ not any thyng. i. but whether he haue oꝝ not, oꝝ whither it be so oꝝ not so, oꝝ be as be maye (foꝝ I take not vpon me to iudge, oꝝ to saye the thyng I knowe not) what his age is thou perfittly oꝝ thꝛoughly seest in the warst thyng it is a folower. i. his age is gyuen oꝝ enclyned to folowe oꝝ imitate the worst thyng (that can be) and he hangeth foꝝwarde. i. he hath an aptenes oꝝ is inclyned to yll with his hole bꝛeaste. i. with all his hart and mynde (and that now) most chiefly oꝝ most of all while he is leste to his owne counsels .i. whyle he is suffered to runne on the byrdell, oꝝ to do what he liste, withoute any restraynt: foꝝ why what is worthe in him that whiche is best .i. how moch is the best naturall

Phra.
Aumí Eubu.
metuo ab eo
mine.

Phras.
Si istuc enend
at locus esto
misericordie

Phra.
Non usus ne
niet spero.

Phras.
Neqꝫ edico
quod quicquid
illu senserim
mali dedisse.

Phras.
Sed si quid,
ne quid.

Descriptio
periculosi sta
tus iuuentutis

Phras.
In pessima
sequax est.
Metaphora.
In malū pros
pendet pecto
re toto.

Phra.
Idqꝫ maxime
dum consilijs
suis relinquitur.

Quid enī va
let quod i eo
est optimum?

ACOLASTVS.

Eloquent.
Mali fonticu
Græca.
Protoplastus
primus for:
matus.
Vitauit item
istius metem.
Elegan.
Nō potest nō
solicitarier
ad cupidines
malas.
Phrasis.
Quas pro cō
filio Philauti
studeat exer:
qui.
Nisi presens
ad sit corres:
tor.
Qui hunc ad
milia pro:
uocet.
Sententia phi:
losophica.

Phrasis.
Vt summas
eum dicam.

Phra.
Credo omnia
hec tam uere
et studiose or:
tariet.

Phrasis.
Quod de Per:
icle ferunt.

Phra.
Suadela in la:
bis sessitat:
tuis.

turall gyft worth that is in him (as who say nothing)
that hurtful oꝝ noysom yll which dyd leese .i. dyd cast
away our first foꝝmed oꝝ shaped fathers .i. parætes, A:
dam & Eue (which by their disobedience had lost their
foꝝmer perfections) hath also defiled oꝝ coꝝrupted the
mynde of this (ponge man) wherby he can not, not to
be pꝝouoked oꝝ entyce .i. he canne not chose, but be
styre d vnto ylle lustes oꝝ desyres, whiche also foꝝ the
counsaile of Philautus .i. accoꝝdyng to the aduise
of Philautus, he muste nedes studie to execute. .i.
go about to put them in execution, onelesse that a coꝝ:
rectour oꝝ an amender by good aduise oꝝ counsaile
gyuyng, be by pꝝesent, oꝝ redy at hande, which may
calle .i. pꝝouoke oꝝ styꝛe this (ponge man) vnto better
(dedes oꝝ doinges.) But if thou knowe not (who that
coꝝrectour oꝝ redresser may be) that same moste beste
redresser oꝝ reformer. God, whose hande gouerneth
oꝝ ruleth all thynges, and in whome, that I may say
it summarilye .i. that I maye say oꝝ conclude the hole
matter in fewe woꝝdes, we all lyue, we all moue, & we
be .i. & haue our being, syns he alone is the disposer oꝝ
oꝝderer of al thynges, at his wyl and pleasure. P E L.
I beleue Cubulus all these thynges to be spoken (of
the) after the oratours facion, as well truly as earnest:
ly. .i. I beleue that thou haste spoken al these thynges
here in this open audience very eloquently, and that
as well accoꝝdyng to the truth, as after an earnest ma:
ner. whiche thyng men beare. .i. men repoyte oꝝ tell of
Pericles. .i. which gyft men say was gyuen to the ora:
tour Pericles, foꝝ (perswasion sytteth in thy lyppes)
.i. what so euer oration passeth throughe thy lyppes,
it is able to perswade the audience. .i. to cause them to
gyue

ACOLASTVS.

goue credence therevnto, oꝛ to thy sayenges .i. the
gospell is in thy mouthe. And howe excellent an ora-
tour this Pericles was, may appere by Archidamas
the Lacedemonien capitayne, which beyng demaun-
ded, whether he was moze valyant than Pericles, he
made answer, Though Pericles be ouercome by me
in batayle, yet is he of so great eloquence, that whā he
reasoneth with me of the assayres betwene vs, he se-
meth not to be ouercome, but that he hath got the vic-
tory, and ouer come me. Surely, I wolde coueyte .i.
I wolde fayne put away in the hole. i. vtterly oꝛ holly
the care of my sonne beinge in exyle oꝛ banysshed. i. so
it lay in my power, oꝛ so I myght. EVB. To hym that
trusteth, the thynges hoped succede. i. to hym that ho-
pethe (welle) the thinges, whiche he hopeth foꝛ, take
theyꝛ effecte, oꝛ come to passe. i. hope welle, and haue
well. But wylt thou me nothyng other .i. wilte thou
nothyng elles with me, oꝛ wilt thou commaunde me
no moze seruice? PELAR. That thou mayst to me in
to vs .i. I will that thou turne in to my howse. EVB.
Syns thou wylte this thyng, be it. i. syns this is thy
wyl, I am content, I wyll not any commoditie to be
shutte to the in me. i. I wolde be lothe, that thou shul-
dest want any pleasure oꝛ seruyce, that may lye in me
to do foꝛ the.

Historia Per-
iclis orato-
ris.

Phraſis.
Cuperē quīs
dē in totū ca-
ram gnati po-
nere, modo
possem.
Sententia.
Fidētī speras
ta cedunt,

Phra.
Nunquid alia
ud me uis?

Eloquen.
Vt ad nos dē
mortas.

Phraſis.
Nolo ullum
ī me tibi clau-
di cōmodū.

Actus tertij.

Scena quarta.

BROMIA,

SYRVS.

Trochaici Catalectici.

GAudeo me defunctam istius cenæ laboribus.
Tam negotiosa mihi fuit culina, postulem,
Si liceret, me oppido lassam refocillare. Sed

Q

Quid

A C O L A S T Y S .

Quid Syrus petitum ueniat, miror quom bellaria
Intro illata sint? Ecquid fit in cœnaculo Syre?

S Y. Quid fiat rogas? cœna dubia sese explēt, atq; item
Proluti uino sedent conuiuæ, solus Pamphagus
Ieiunas prætendit fauces, quas uix tandem compleat,
Ventri auarō donat omnia. B R. Credo, nil nouū facit.

Nā *πολυφαγος* est si quisquā alius. At hospes quid rei
Gerit? an nō in raram Laidis formam intentus stupet?

S Y. Imo ait nescire se, quo pacto amoris sumpserit
Satietatem. B R. Amor nec cōsiliū, nec ullū habet modū

S Y R. Vin tibi beneficium præstem Bromia? B R O.

Maxime. S Y R. Vide,

Quid tibi hoc uilli sapiat. B R O M I A. Hem, bromion
est. S Y R. Bibe largius.

B R O. Ha, ha. Nunquam quod sciā uinū bibi meracius.
Hem Syre, uicissim dabo me tibi, quādo usus postulat.

S Y R V S. Postulat nunc, & locus & res ipsa, & usus.

B R O. Qui Syre?

S Y R. Non te clam est, quam parce hic obsonetur, dum
quæstus iacet.

B R O. Scilicet. S Y R. Nunc contigit cuius præsentia
mensurum

Nobis commeatum commodè reponat. B R O. Edoce
Vnde id fiat. S Y. Si coniuncta opera penū nos clanculū
Egeramus. B R O. Vah, consilium callidum, si uerba
Lucrifacere a Pamphago uelimus. S Y. Abi sis stultula,
Carptim singulas dapes truncabimus, ne sentiat.

B R O. Vulpes annosa laqueis ne erres, capi haud ullis
poteit.

Tum, q̄ iracundus, q̄ plagosus sit Pamphagus, scio,
Præsertim, si eum tentes præda fraudare escaria.

Ob dapes surreptas, ille cœlum terræ misceat.

Nec bolum cani famelico, haud unquam tuto auferes.
Proin caue, ne ullum tuo tibi iumento accersas malum.

si sapias

ACOLASTVS.

si sapiſ. Sed heus? tibi autem. SYR. Nam quid eſt?
BR O, Quid? reſpice

Lais una cū hoſpite interuenit. S. Enimuero hercule
Inteſteſtiue hic ſubſiſto, poſtq̃ cubitu hoſ conſpicio
Surrexiſſe, pcurramus intro Bromia. BR. I, prę, ſequar.

Of the thyrde Acte, the fourthe Sceane.
Speakers togyther Bromia, Syrus.
The kynde of meter Trochaici Octo-
narij, wantynge a ſyllable.

I Reioyce me to haue perſormed the labours of this
ſupper. i. I am glad, that I haue brought to paſſe,
oꝛ made an ende of the laboures of this ſupper, my
kitchen was ſo full of buſines to me. i. I had ſo moch
buſines, oꝛ ſo moch to do in my kitchen, oꝛ my kitchen
was ſo buſy a piece of worke to me, I wolde deſire oꝛ
wyſhe ſo, if it were, oꝛ myght be leſfull .i. if I coulde
brynge it to paſſe, to reſreſhe, oꝛ to recreate me (beyng
oꝛ whiche am very moche, oꝛ very ſooꝛe ſoꝛwerped)
but I meruayle me, what thynge Syrus may come to
ſeke ſo, oꝛ to aſke ſo, oꝛ to ſet, ſens oꝛ ſeing that the
iſſue of the table. i. frutes and cheſe oꝛ wafers hypo-
cras and marche paynes, oꝛ comfitures be brought in
.i. be ſerued in. what thynge is made in the parloure
Syrus. i. what are they doing in the parlour Syrus?
S I. Aſkeſt thou what they be a doinge? they fylle vp
them ſelfes with a doutfull ſupper. i. they fylle them
ſelfes vp to the throte with a ſupper, wherat be ſo ma-
ny good and dayntie dyſhes, that they ſtande in dout
at whyche dyſhe they may fyrſt begynne, and alſo the
geſtes oꝛ they that be of the feaſte do ſytte ful oꝛ ſure-
ly waſhed with wyne. i. haupnge in all their cuppes,

Q ii

and

Phra.
Caudeo me
defunctā iſti
cena labor
ribus.

Phra.
Tam negocis
oſa mihi fuiſt
culina.

Phraſ.
Poſtulē ſi liſ
ceret me op
pido laſſā res
focillare.

Supini in tū.
Quid petitiū
ueniat miror
Eloquens.

Bellaria quid

Phraſ.
Ecquid ſit in
cenaculo

dyre?

Phr2.
Cena dubia
ſeſe explent,

Phraſis.
Proluſi uſno
ſedēt cōuiua.

A C O L A S T Y S.

Phras.
Ieiunas prae-
tendit fauces
Elegan.

Vix tandem.
Phras.

Ventri avaro
donat omnia
Grecu vox.

Polyphagos
.i. multum co-
medens est. si
quisquā alius
Phras.

Hospes quid
rei gerit?

Phras.
An non in ra-
ram Laidis
formā intens-
tus supet?

Phras.
Imo ait nes-
cire se quo
pacto amoris
samplerit sa-
tietatem.

Senten.
Amor nec cō-
siliū nec ullū
habet modū.

Phras.
Vin pro uis,
ne tibi bene-
ficiū praestem.

Eloquen.

Maxime.
Phra.
Vide quid tū
bi hoc uilli
sapiat.

Grecu.
Bromion, a
fremendo al-
ludit ad nos
men ancille.

Phras.
Bibe largius,

and mo to, onely Pamphagus holdeth out oꝝ thus-
steth out his fastynge throte, whiche he can scarcelye,
yet at the laste fyll vp to his couetous. .i. gredy bealpe
he gyueth all thynges. .i. all (that he maye get oꝝ laye
hande on) oꝝ rappe and rende, he putteth in oꝝ cram-
meth into his gredy bealy. BRO. I beleue (well) he
dothe no newe thyng. .i. it is no neweltie foꝝ hym to
do so, foꝝ he is an eate vp all, yf any be an other. .i. yf
there be any other, oꝝ any mo lyuyng: but of what
of thyng bereth our gest. .i. but what is our gest a do-
yng, oꝝ what maketh our gest? Dothe not he, beyng
hedeful oꝝ takyng hede, wonder at the seldom beautie
.i. the beautie that the like is seldom sene, oꝝ hath few
fellowes of Lais? s y. Ye mary, he sayth him not to
knowe. .i. he saythe that he wotteth not, oꝝ doeth not
knowe by what couenant. .i. by what meanes he shall
nowe take his full of loue. BRO. Loue nother hath
counsayle oꝝ any meane. .i. loue hath (in it neyther ad-
uise noꝝ measure) oꝝ in loue is neyther meane noꝝ me-
sure, oꝝ neyther ryme noꝝ reason. s l. Wylt thou that I
lende the a benefytte Bromia. .i. wilt thou haue me to
do the a pleasure Bromia? BRO. Moste of all. .i. that
wolde I the faynest of any woman liuyng. s l. Loke
what this of littell wyne may sauour to the. .i. loke oꝝ
assaye howe this courtesye of wyne may taste (in thy
mouth) oꝝ assay howe this sippytte of wyne may lyke
the. BRO. What this is Bromion. .i. of the god of
wynes him selfes nature, deryued of bremeyn. .i. to
roze out. foꝝ Bacchus hathe diuers names amongst
the gentyles. .i. this is wyne walke a knaue, oꝝ able to
plucke one by the toppe, oꝝ that wyl make one roze it
out, and it were the thonder. s l. Drink moze largely
.i. drinke

A C O L A S T V S.

.i. dꝛynke better (on it) oꝛ take a better saye. B R O.
 Ha ha, neuer that I wot of, haue I dꝛonk wyne moze
 wynyshe, oꝛ puter from any water put vnto it. i. I ne-
 uer dꝛonke a stronger oꝛ a better cuppe of wyne, that
 I wote of (in my lyfe.) Hoo Sirus, I wylle on the o-
 ther syde gyue me to the. i. I wyl for my parte do som
 pleasure for the agayne, whan vse al keth. i. whan oc-
 casion oꝛ oportunitie requireth oꝛ shall serue (it) that
 it shulde be so. S I R V S. Nowe asketh bothe the place
 and the thyng selfe and vse, that thou shuldest do a
 pleasure for me on thy partie. i. nowe serueth (verye
 I bothe the place and the thyng it self) and the con-
 uenient season oꝛ tyme (to do a plesure for me.) B R O.
 Nowe (so Sirus?) S I. It is not preuelye the. i. it is
 not hidde oꝛ vnknowen vnto the, howe scarsely oꝛ ny-
 gardly me make prouisyon for cates here, while gayn-
 lyeth. i. while oꝛ whan there is no gayne oꝛ wyning
 stirrynge. B R O M I A. That is trewe in dede, oꝛ that is
 as trewe as the gospell, oꝛ that is matter in dede, oꝛ
 that is for a suretie. S I. Nowe is happened the thyng
 .i. nowe is chaunced the case, of whome the pꝛesence
 oꝛ whose pꝛesence oꝛ redynesse at hande, may commo-
 diously putte agayne. i. may conueniently laye bp in
 store a monthyshe vytayle to vs. i. as moche vitayles,
 as wolde serue vs for a hole monethe. B R O. Teache
 me perfytlpe from whense that maye be. i. shewe me
 playne, howe that thyng may be bꝛought to passe.
 S I R. If by labour ioynded to gither we byrynge for the
 pꝛeuely the store oꝛ prouisyon (of cates). i. if we by ca-
 styng of our hedes togyther, oꝛ by laying to of bothe
 our handis, bying out of (the buttry) oꝛ spence all the
 meate that is left (at this supper.) B R O. Propt a wylly

Q uii

com-

Phra.
 Nūquā quod
 sciam nūm
 bibi meraci⁹.
 Phras.
 Vicissim dā
 bo me tibi
 quando usus
 postulat.
 Polysyn-
 ton. Postulat
 nunc, & lo-
 cus, & res spā-
 sa, & usus.

Phra.
 Non te clam
 est quam par-
 ce hic obso-
 netur dū quā-
 stus iacet.

Phras.
 Scilicet.

Phras.
 Menstruum
 cōmeatum re-
 ponere.

Phra.
 Edoce unde
 id fiat.

Phra.
 Si coniuncta
 opera penū
 nos clanculū
 egeramus.

ACOLASTVS.

Phraſis.
Vah conſiliū
callidū ſi uers
bera a Pams
pha. lucrifa
cere uelimus

Phraſis.
Abi ſis pro ſi
uis, carptim
ſingulas da
pes trunca
bimus.

Adagiū.
Vulpes anno
ſa nō iterū ca
pitur laqueo.

Elegan.
Tum quāquā
preſertim.

Phra.
Si cum tētes
preda fraudā
re eſcaria.

Phraſis.
Ob dapes ſur
reotas ille
cælum terrā
miſceat.

Adagiū.
Solū canī ſas
melico aus
ſerre.

counſayle, if we will wyinne beatynges of Dāmphagus. i. that were a crafty aduylle, if we wolde deſerue of Dāphagus as many ſtrypes, as our backes could beare. SIR V S. Go away if thou wylt ſole. i. picke the hens ſoole that thou art, we ſhall cut of euery daynty diſhe one by one, by pyckynge out here and there. i. we ſhall geld euery daintie dyſhe of them by pycking out of the dayntieſt moꝛcelles here and there, leſte he maye feele (it) .i. bycauſe he ſhulde not ſpye it, oꝛ perceyue it. BRO. A ſhe fore ful of peres, that thou maiſt not erre & may not be takē with ſnares. i. bicauſe thou ſhuldeſt not erre oꝛ thynk oꝛ iuge amys: An olde fore can not be takē by a ſnare (he is ſo ful of wyles, that if he haue eſcaped ones, thou caſt not begile him again) .i. in our adage it is hard haltynge afore a cryple. Farthermoꝛe I wote (well ynough, howe ſhortly angry, and howe full of ſtripes Dāmphagus may be .i. how ſone Dāmphagus wil be in his fumes, and howe ſore he beateth oꝛ layeth on, oꝛ howe many ſtripes he layeth on oꝛ euer he leaue, cheſſely if thou tempte to begyle hym in meatyſhe pray .i. namely if thou aſſay oꝛ go aboute to dyſceyue hym in his praye of any meate, that he hath gotten. Foꝛ his daynty diſhes ſtollen awaye, he wolde myrte the heuen to the erthe. i. foꝛ his meate byybed awaye, he wolde take on, as if heauen and erthe ſhuld go togyther, oꝛ he wold fall in a rage as if the dyuel were on hym, noꝛ thou ſhalt not at any tyme be ſure to take away a moꝛcel frō a hūgry dogge .i. if thou ſnatche a bone from a hungry dogge, thou mayſte be ſure he wyl ſnarle at the. i. ſyns the felowe is ſtoꝛuen foꝛ hunger, yf thou woldeſt take his meate from hym, he wyl ſtraight be redy to fyght with the,
and

ACOLASTVS.

and therfoze beware, that thou call not any yll to thy bearyng oꝝ drawyng beast .i. beware, that thou get the not (by this meanes) as many stripes, as thy back may beare, if thou sauour. i. if thou be wylse. But hoo to the truly I giue warnyng (to loke behinde the) foꝝ to see who is here commynge, oꝝ who is harde at thy backe. **SIRVS.** Foꝝ why, what is it. i. why what is the matter? **BRO.** What? loke backe, oꝝ loke behynd the, Laïs with our gestic is come in this meane whyle that we be talkyng to gither. **SI.** In very dede by the god Hercules I stoppe oꝝ staye here out of due tyme. i. in the croke of the moone, sūns I se these folkes to haue rysen from their lyeng. i. nowwe I perceyue that these twayne be rysen vp from the boꝝde, oꝝ from their beddes, let vs runne in a dozes **Bromia** before. i. oꝝ euer they come hither. **BRO.** Go thou before. I will folowe.

Adagium.
Cave ne uli
tuo tibi sumē
to accersas
malum.

Aposiopesis.
Sed heus tibi
autem.

Aposiopesis.
Nā quid est?
Phras.

Quid? respice
ce Laïs una
cū hospite in
teruenit.

Phrasis.
Intempestiue
hic subdito
postq̃ cubitu
hos cōspicor
surrexisse.

Phrasis.
I pręsequar.

Actus tertij, Scena quinta.
ACOLASTVS, SYRVS, LAIS.
Senarij, Septenarij, & Octonarij.

HEm seruule, quisquis es, ades dum, paucis te uolo.
SY. Quid me uolt hospes magnificus? **ACOL.**
Ut dum fiet tempus uoces

Nos ad repotia, prodeambulabimus istic interim.

SY. Factum puta, nihil aliud uis? **LA.** manda, lectum
ut dapilem

Concinnet. **ACO.** Heus genialem in sterni lectulum,
De hinc curato sodes puer? **SYRVS.** Curabitur
promptissime.

ACO. Non possum, quin te amplectar mea uita, mea
uoluptas unica.

LAIS. Amplectere lubens animule mi Acolaste.

ACOL.

ACOLASTVS.

ACOL. Nunc iuuat

Demū uiuere, nūc deleo ex animo omneis egritudines
Postq̃ o faciem pulchrā te contigit uidere & alloqui,
Adesse in unis ædibus, cibumq; una capere,
Da mihi suauium, si amas me delictum meum.

LAIS. Imo uel decem ocelle mi. ACO. ô lubentias
uitæ, ô Deum

Voluptates? Quam uernant, quam lenocinantur oīa,
Quæ in te & quæ circum te uideo, digna es, cui bene-
faxim lubens

Quicquid possideo tuū est. LA. Habeo pol gratiā tibi,
Passercule mi. ACOL. Num quid poscis? quicquid id
est dabo. Vis aureum

Spinther, uis flammeum, uis armillas? dabo. LA. Nihil
Horum uolo. ACOL. Vis aurum. LA. Torquem istū
mea mentula.

ACO. Et istuc, & si amplius optes quicquam dari, da-
bitur, Mihi

Enim negare amicæ quippiam religio est maxima.

En accipe torquem hūc, aptandū collo tuo tornatili.

LA. Hem mi dulcis pusio, quid iam? sat in placeo tibi?

AC. Tu ne? etiā si nihil adiumēti ad pulchritudinē fiet:

Forma Venerem exuperas ipsam. Quid quod LAis
mea rogo? LA. quid

Acolaste? ACO. Num me ames? LA. ludis? potius
me non amem

Quā tibi desit amor, hoc tā uerū crede, quā te uiuere.

ACO. Age. Credo. Nāi fœlix ego sum, qui LAidi

Placeam. Osculum mea lux. Hoc melle dulcius est,
meus obsecro

Sis animus, quando ego sum tuus. LAIS. Certe nul-
lus mihi charior

Acolasto. ACOL. Te uicissim amplector pro dimi-
dio animæ meæ

O mol-

ACOLASTVS.

O molles dactyli, o genæ lubentes, eia ut elegans
Es. LAIS. Quis te quoq; spernat Veneris catelle?

ACO. At uror intime,

O mea festiuitas. LA. Locus est, ubi ardorem hūc tuū
Extrilles. Quid suspiras corculū? AC. Te faustitas mea.
Tu pol meum mihi iecur ulceras amoribus.

SYR. Ita ut iussisti hospes, toros instruximus.

Quando uoles comestatum intro concede, omnia
Sunt apparata. ACO. Ehodum ad me. Seruus tu qui-
dem spectatus es.

Satis, cui res mea curæ sit, cape hoc donariū. SY. Bon⁹
Heracle es uir, & perliberalis. Perpetuo me tibi facis
Deuinctū, hoc beneficio tuo, deos quæso, ut saluus fies
Nobis in multam ætatem. Quam sæpe accidunt,
Quæ non ausis sperare? furtum meditati, in sinus
Illabitur aurum præter spem, saluus sum. ACO. Iam
ne imus, meum

Nectar, meū mel? LA. Quādo uis nulla in me erit mora.

ACO. Abeamus, hanc solidam noctem consecratam
Veneri. LA. Placet.

Of the thyrde Acte, The fyfte Sceaue.

Interlocutores, ACOLASTVS SYRVS LAIS.

Versus Senarij, Septenarij, & Octonarij.

ACOL. Hoo thou lytell seruant, who so euer thou
be, be here pꝛesent, I wyll the in fewe thynges,
oꝛ with fewe woꝛdes. i. hoo thou felowe who soo euer
thou be, come hyther a lyttell, I wolde speake with
the a woꝛde oꝛ twayne. SYRVS. What wylle me our
magnified gest. i. what thyng wold with me, oꝛ what
is your wyl with me, O ye guest, that doth great thin
ges. i. O you myghty oꝛ puissant guest? ACO. I wyl
that

Phra.
Adeſdū, pau
cis te uolo.

Quid me
uult hospes
magnificus?

A C O L A S T V S.

Eloquen.
Vt dū ſit tē:
p^o uoces nos
ad repotia.
Eloquen.
Prodeambu
labimus iſtic
interim.

Factum puta,
nihil aliud
uis?

Phra.
Manda lectū
ut dāpſilem
concinnet.
Phraſ.
Geniale ſter:
nilectum des
hinc curato
ſodes puer.

Rius.
Genialis les
ſtus quid ſe
eius vſus.
Religio ans
ſiquorum.
Curabitur
promptiſſis
me.

Phraſis.
Non poſſum
quin te ample
ctor mea uita
mea uolup:
tas unica.
Amplectere
lubēs animus
le mī, laſciue
alicui blandi
entes dimina
tius utimur.
Nūc demum
ſuauat uiuere.

that thou calle vs to the reue ſupper oꝝ banket, where
(men ſyt downe to dꝛynke and eate agayne after their
meate) whan it ſhall be tyme, we wyll walke vp and
downe here befoꝛe the doꝛe the whyles, oꝝ in the mean
ſeaſon? S I R V S. Thynke the thynge done. i. this ſhal
be done without fayle, oꝝ ye maye be ſure, oꝝ take noo
thought herefoꝛe. Wylt thou nothynge other thynge
.i. wylte thou nothynge elles with me, oꝝ wylte thou
commaunde me none other ſeruyce els? L A. Cōmaunde
that they may trymme a large bedde. i. cōmaunde the
ſeruantcs, to make oꝝ ſtraw a bedde with herbes and
flowers (after the maner of olde tyme) that two per:
ſons may lye on it togyther, at their meate. A C O L.
Hoo thou boy, oꝝ yong ſelow, cauſe yf thou daꝛeſt (be
ſo bold) oꝝ ſo homely, frō hens foꝛth, oꝝ from this tyme
(of the nyght) foꝛthward, a byde bed to be ſtrawē foꝝ
vs. i. to be made foꝝ vs. i. make not a large bed ſtrawē
with herbes and flowers foꝝ Lais and me to lie vpon
and bankette, but procure oꝝ byynge to paſſe oꝝ go a:
bout, that we may haue a bedde made foꝝ vs to lye in
all nyght, ſuche as is made foꝝ newe maryed folkes,
whyche the antiquitie called Lectus genialis, bycauſe it
was dedycate vnto theyꝝ God Genius, whyche they
ſuppoſed myght foꝛther betwene theym generation.
S I R V S. It ſhall be gone about moſte redyly. i. in the
quyckeſt ſorte oꝝ maner that can be. A C O. I can not
but I muſt nedes oꝝ algates embrace the my lyfe. i. O
my lecfekyn, I can not (foꝛbeate) but that I muſte
nedes take the in myn armes, O my only luſte oꝝ my
lykynge. L A I S. Embrace on, oꝝ coll on at thy lykynge
oꝝ full pleaſure, my lyttell ſowle. i. my hartykyn Aco:
laſtus. A C O. Nowe at the laſte delyteth it to lyue. i.
nowe

A C O L A S T V S.

nowe in conclusion is it a plesure for me to lyue, now
 put I away from my mynde all dyspleasures. i. nowe
 sette I a syde out of my thought al maner cares, syth
 it chanceth (me) or is my happe to se the, and to speke
 to the, O fayre face or bysage. i. o swete or fayre visa-
 ged creature, and to be present with the in one howse
 .i. and to be together in company with the in one selfe
 howse, and to take meate togyther. i. and to eate and
 Drynke in thy companie, and to put my hande in the
 dyshe with the. Gyue me a kysse, & if thou loue me my
 swete hart or darlyng. LAIS. Nay or. x. o my lytle eye
 .i. ye take the tenne kysles & nede be, my pygges nye.
 ACO. O the solace or pastyme of lyfe, O lozde god,
 what delectable pleasures (be these) howe do al thin-
 ges shewe pleasantly (as do flowres in May, or in the
 sprynge tyme) howe do all thynges, whyche I see in
 the, or aboute the, allure a bodye (to the, or save come
 kysse me) (as bawdes or hoores doo to yonge folkes)
 thou arte worthe to whom I may do well gladsome
 .i. thou arte one that arte worthy, to whom I may do
 pleasure vnto gladly, or with a good wyll. What soo
 euer I possede. i. am lozde of, is thyne. i. all that euer
 I haue, is at thy comandement. LAIS. By the tem-
 ple of Dollux, I haue thanke to the. i. I con the thak
 my lyttell sparowe, or my pretye crespemous. ACO.
 Dost thou aske or demaunde any thyng, what soo
 euer it is or be, I wylle gyue (it to the) .i. doest thou
 aske any gyfte of me, what so euer it is, I wylle gyue
 it the. wylt thou haue a buckle of golde, or a golden
 pynne? Suche as in olde tyme women vled to fasten
 their vpper garment with, on the left shoulde. Ste-
 phanus calleth it a tache, or a claspe. Perottus cal-
 leth

Phras.
 Nūc deleo ex
 animo omnes
 sgritudines.

Phras.
 Postquā o fa-
 ciem pulchrā
 te cōtigīt uis-
 dere & allog.

Phras.
 Adesse i unis
 adibus cibis
 & una capere

Eloquen.
 Da mihi suas-
 uum, si me
 amas deliciā
 meum.

Imo uel decē
 ocellē mī.

Metaphora.
 Quam uer-
 nant, quā les-
 nocinantur.

Phra.
 Dignas cul-
 benefaxim lu-
 bras.

Habeo pol-
 gratiam pass-
 sercule mī.

Vis, uis, uis.
 Repetitio in
 principio.

A C O L A S T Y S .

Cur de latī
nis uocabus
lis tam uarie
sentiunt res
censiores.
Vide Perotē
rū ubi de mē
tula loquitur
pro vsu dimi
nutionū istī
us scēnæ.

Elegant.
Et istuc & si
amplius ops
res quicq̃ das
ri dabitur.

Phra.
Mihī enim ne
gare amicæ
quippiam res
ligio est ma
xima.

En torquem
hunc aptan
dū collo tuo
tornatili.

leth it a bracelet. but the occasion of this bariete amo
gest the auctours collectours and declarers of latyn
vocables, riseth of two causes: one, bicause the antike
maner of apparell is chaunged, an other bycause the
pure latyn authoys haue lefte so small mencion of the
thyng, and the vse therof, that the sayde collectours
be not fully assured, what precyse name to gyue it, es
pecially bicause the vocable is a greke word, and that
the thing self was no more in maner vsed cōmonly of
the Romayne women than of vs at this tyme. Wylte
thou haue a kercheyffe? wylt thou haue any bracelet
tes (yf thou lyst) I wyl gyue the these thynges. LAIS.
I wyl nothyng of these thinges. i. I wyl none of
al these thinges. ACO. Wylt thou golde. i. any pieces
of golde? LAIS. This chayne my lyttell prycke. i. I
wolde fayne haue this chayne (of golde) my pretye
pyncockes, ~~my halloche bones~~. ACO. Bothe this
same, and yf thou woldest wyshe oꝝ desyre any thing
more to be gyuen (the) shall be gyuen the. i. thou shalt
not onely haue this chayne, but also any other thinge
(beinge myne) that thou woldest wyshe foꝝ. foꝝ why
to denye any thyng to my louer, is to me most great
relygion. i. I oughte to be mooste highly aware, oꝝ to
take thought and care therfoꝝ, oꝝ to haue great con
science vpon it, oꝝ to thynke me greattely charged in
conscience, to say my beste beloue nay (of any thyng
that she doth desyre me of) oꝝ to deny her her petition.
Lo, take the (here) this chayne of golde, to be made
fytte oꝝ mete to thy necke tourned with a tourners
whele. i. to put about (thy pretye necke.) whych is as
rounde. i. as well proportioned, as if it had ben made
of a tourners hande, at his wheele, oꝝ as if it hadde
ben

A C O L A S T V S.

ben made of ware. LAIS. Hoo my swete mannyken,
oꝝ pꝛetye boykyn, what nowe? Doo I not please the
ynough. i. metely well, oꝝ very wel? A C O. Thou not?
.i. who not thou? also if nothyng of helpe myght be
to fayrenesse. i. ye and yf thou haddest nothinge at all
(about the) to set the forth, oꝝ to shewe forth thy beau-
tie, thou ouerpassest Venus her selfe in shappe. i. in
comely beautie (of thy bodey) oꝝ in comlynesse of thy
persone, O my Laïs, what that I aske? .i. what is it
that I wolde aske the, oꝝ what question is it, that I
wolde demaunde of the? LAIS. What Acolastus?
A C O L. Whyther thou loue me. i. I aske the (by thy
faith and trouthe) whether thou loue me oꝝ not. LAIS.
Thou mockest oꝝ tryflest with me, I wold rather not
loue my selfe, than my loue shulde want to the ward,
beleue that to be as true, as the to lyue. i. as that thou
arte alpyue. A C O. Go to, I beleue (the) in very dede
I am a happye (man) whiche maye please to Laïs. i.
with whome Laïs can be content oꝝ pleased with, I
kisse, my lyght. i. my hart of golde, oꝝ my byght and
sheene, this is sweter then honye. I praye the foꝝ all
loues, be thou my mynde, sens I am thynne. i. lette me
haue thy hart, syns thou haste myne. LAIS. Surely
there is no body. i. no man lyuyng derer vnto me, oꝝ
moze in my conceyte, than is Acolastus. A C O. And
I on my part, embrace the foꝝ the halfe of my soule. i.
and I set as moche by the, as by the hart in my body.
O softe oꝝ smothe fingerkyns, O plesante chekes, oꝝ
eye lyddes. Aye aye, howe elegant. i. howe freshe oꝝ
gorgeously besene thou art, oꝝ what a fyne pece thou
arte. LAIS. And who wolde despise the also, O thou
littell whelp of Venus. i. as pleasant to playe with

R.iii.

as

Hem mi dul-
cis pufio, qd
iam sat in pla-
ceo tibi?
Etia si nihil
adiumenti ad
pulchritudis
nem fiet, p sit
Hyperbole.
Forma Vene-
re exuperas
ipsam.
Quid quod
Laïs mea
rogo?

Eloquens.
Ludis, potius
me non amem
tibi desit
amor.
Age credo,
nisi felix es
go sum qui
Laidi placeam.
Comparatio
Hoc melle
dulcius est.
Phrasis.
Mens obles-
cro sis animus
quando ego
sum tuus.
Phrasis.
Te uicissim
amplior p
dimidio anis-
ma mea.
Epitheton.
O molles da-
ctyli, o genae
lubentes, cia-
ut elegantes?
Metaphora.
Quis te quos
spernat Ve-
neris castelles?

ACOLASTVS.

At uror. inti
me o mea fe
stiuitas.
xschrologia.
Locus est ubi
ardorem hūc
tūū extrilles.
Quid suspis
ras corculū?
Tu pol meū
mihī iecur ul
ceras amoris
bus.

Experientia.
Naturalis ef
fectus.

Phras.
Ita ut iussisti
choros ins
struximus.
Supini in tā.
Quando uos
les comessati
intro cōcede
Phras.

Thodū ad me
Phra.
Seruus tu q
dem spectat
es satis cui
res mea cus
re sit.

Cape hoc do
narium.
Phra.

Perpetuo me
tibi facis des
uinctum.
Phras.

Deos quāso,
ut saluus sis
nobis in mul
tam gratiam.

as a littell spanyell mete for Venus pastyme .i. and
who wolde cast awaye o: sette a syde the, thou ladies
mo:cell: AGO. But I am burned most inwardely my
ioye .i. but I smarte most excedyngly within forthē,
O my worldly solace. LAIS. There is a place (where it
is) where thou maist stille forth this thy burnyng hete
.i. this burning hete of thyn. why o: for whom syghest
thou lyttel harte .i. my hartykyn: ACO. The .i. for
the my worldly prosperite, thou by the temple of Bol
lux woundest my lyuer to me with loues .i. the often
thinkyng of thy loue, which I wolde enioye, and do
not, hurteth my lyuer. For lyke as the splene is com
forted with ioye and laughter, and hurte with sorowe
and pensyvenes, soo is the lyuer of man and woman
comforted, whan they inioy their loue, and hurte and
wounded for want therof. SIRVS. So as thou haste
commaunded, O thou gieste, we haue trymmed o:
made the beddes, to lye and eate and drynke vppon,
whan thou wylt go in to eate and drynke o: bankette
with thy company, all thinges be made redy and pre
pared. ACO. Hoo hyther to me. i. come hyther to me,
lette me speake a worde with the, truelye thou arte a
seruant ynough perceyued. i. thou art a seruant welle
ynoughe espyed (howe diligent thou arte). i. I maye
well o: soone perceyue, howe diligent a seruant thou
arte, to whome my matter maye be regarded. i. which
regardest o: takest hede, to my matters, take this gyft
.i. holde the this rewarde. SIRVS. By Hercules, thou
arte a good. i. an honest man, and a very liberal. i. full
of lyberalitie, thou makest me bounde vnto the for e
uermore, by o: through this benefyte of thyne, I be
seche the goddis, that thou mayste be safe vnto vs, in
to

A C O L A S T V S.

into moche age. i. I pray the goddes. i. god, to sende to
the good helth, and good lyfe and longe. Howe often
happen the thynges, whiche thou couldest not dare to
hope for. i. howe often come the thynges (soo welle to
passe) that a mā could not wyshe to haue them chaūce
(better) to me bethynkyng theft, gold beyond hope sly
deth into my bosom. i. where as I was mynded oꝝ pur
posid to do som theft oꝝ robbery (foꝝ pure nede) gold is
slypped into my bosom. i. I haue gotten a good botye
of golde foꝝ my shaare, I am safe foꝝ euer, oꝝ I am a
made man foꝝ this worlde. A C O. So we not nowe
my dꝝynke of the goddis, my hony. i. shall we not go
hens nowe my (loue) as swete as metheglyn oꝝ hony?
L A I S. wuhan thou wylte, there shal be no tariance in
me. A C O. So we hens to consecrate this hole nyght
to Venus. i. to spende this hole nyght in bodylpe so
lace, L A I S. It pleaseth me, oꝝ I am plesed therwith.

Sententia.
Quā sepe ac
cidit quē nō
ausis sperare.
Phrasis.
Furtum me
diranti in si
nus illabitur
aurum pꝛter
spem saluus
sum.

Græca uox.
Nectar ab ne
& krino, ocs
cido.

Abeam⁹ hāc
solidā noctē
consecratum
Veneri.

Actus quartus.

PAMPHAGVS SOLVS.

Octonarij.



Tan ad clarū dormiui diem? nox multa
adhuc meis
Est oculis, eniciundus hercle est iste ue
ternus ab animo,
Intendendi sunt nerui quæstui nostro.
Sed nausea

Quæ tanta stomacho? quidnam hæc oscitatio uolt? ex
tendere

Hos neruos nūc demū iuuat, iuuat & oculis propellere
Somnum. Quid an ructas etiam Pamphage crapulam
hesternam? insolens

Istuc

ACOLASTVS.

Istuc quidem facis, ualens stomachus, cui & cruda concoquit.

Quid? an acidis opus erit inulis, quæ mihi fastidia
Extūdāt? Opinor latrare stomachū imprāso ut assolet.
Saburra enim uentris nunquā tantū memini grauauer,
Vt eam egerere stomacho esset opus, ubi ipsam æthnā
circunfero.

Sed heus? Pantolabum ne? tam mane? qui heri tantum
biberit? hem.

The fourthe acte.
PAMPHAGVS SOLVS.
Versus Octonarij.



Phra.
Itan ad clarū
dormiui diē?

Phras.
Nox multā
adhuc meis
est oculis.

Phras.
Enclūdus est
iste ueternus
ab oculis.

Eloquens.
Vetern^{us} mor
bi genus seni
bus infestum
Metaphora.

Intendēdi
sūt nerui quē
stui nostro.
Nausea quæ
tanta stomas
cho?

Phras.
Quidnā hæc
olcitatio
uult sibi?

Hither haue I slept so to the clere day
.i. yea haue I slepte on this facion tyll
it be fayre brode day lyght: It is yet
moch nyght to myne eyes .i. after myn
eyes, o? as myne eyes tell me, o? serue
me, it is yet yonge nyghtes, o? there
is yet moche of the nyghte to come, surely this slug-
gysshenes o? drowssynesse, that maketh me, I can not
holde vp my heed, is to be cast out from my mynde .i.
I must put away out of my mind, this desyre I haue
to slepe, my synewes be to be bended into our gayn .i.
I must apply o? folow our gayne, o? trade we be in, to
gette a good pray, with ail the strengthe and force of
my body. But what so great a wamblynge to my sto-
make .i. what meaneth this great wamblynge, that I
haue about my stomake .i. ironice, what a knauynge is
this I fele aboute my hart, which maketh me haue so
greate a desyre to spewe o? parbreake, what willeth to
(it selfe) .i. what meaneth this gaspyng o? gapyng,
that

(that I make) nowe at the last it delyteth. i. it is expedient or requisite (for me) to stretche forth (these synowes of myne) .i. to stretche forth my lymmes, and it delyteth. i. it is expedient or necessarpe for me to put away from me or forth of myn eyes this slepe. what belchest thou, or brekest thou vp wynd Pamphagus: for thy surfet, or bycause of thy surfette of yesterdape not wont truely thou doest this thyng. i. thou art not wonte surely to do this thyng, or to playe this parte or padgeant, to whome the able or stoute stomake diggesth al thynges. i. which haue so valiant or strong a stomake, that I can digeste (for nede) rawe meates, or horse shoo nayles (and nede were) what shal I nede or shal I haue nede of tart or bytter tasted Eliacampana, (which amōgest other his pꝛopties is good for a raw stomake, combyed with crude humors, lyke as setuall is) whiche shulde dryue or thrust out these werynesses or lothesomnesses to me. i. away from me, I wene my stomake to barke. i. I weene that my stomacke dothe belche, or that my bealy dothe cralle, as it is wont to do, afoze I haue dyned. For why, I neuer remember me to be charged or greued so moche with the balaste of my bealy, that it shulde be nedefull to me, to throw it out, or to dyscharge it out ageyne (with vomityng) or parbrakyng, where. i. syns I beare aboute (with me the hyll selfe) of Aethna. i. for why I neuer do remember me that my stomake was so moch ouer charged with meate, whiche lyeth in the stomake as balast of grauel or stone lieth in the holow of the shippe) that it hath ben nedefull for me to caste it out (by spewyng) bycause I had ouercharged my stomake with to moche meate, lyke as maryners throwe oute their

S

balast

Phras.
Extendere
hos nervos
nunc dimun-
iuuat.

Phras.
Iuuat & oculus
lis propelles
re somnum.
Quid an ruer-
tas etiam era-
pula hesternā

Phra.
Insolēs istuc
quidē facis.

Elegan.
Cui ualens
stomachus &
cruda conco-
quit.

Græca vox.
Stomach⁹ uē
trīculus.
Experientia.
Medica.
An acidis os
pus erit in
nullis.

Phras.
Opinor las-
trare roma-
chum imprā-
sou ut asolet.

Eloquen.
Metaphora.
Saburra in
uentris nunq̃
tātum memi-
ni grauari.

Experientia.
Nautarum,

A C O L A S T V S.

Comparatio
per hypbole.
Vbi ipsam
Aethnam cir
cunfero.

Experien.
Aethnae mō
tis quantus
ardor.

balast, whan they be troubled with a tempest, seynge
that I beare about with me a stomake as hote as the
hille of Aethna in Cicile, which burneth cōtinually, &
so digesteth hard stones, when they be throwne in to
it, that they be blowen out agayne lyght pomissis.
but howe? whither Pantolabus .i. is yonder Panto-
labus (that I se oꝝ not) what so parlye .i. what is he
styreynge so parly (this moꝛnyng) whiche dranke so
moche yester nyghte?

Aētus quarti,

Scena secunda.

Trimetroi.

PANTOLABVS PAMPHAGVS.

Salve columen ordinis Parasitici.
P A M. salve o primum decus secte Gnatonicae.
P A N. Mutuum muli scabunt sane festiuiter.
Mutuum dum testimonium inuicem damus.
P A M. Pantolobe? ecquid placuit hesternae epulatio?
P A N. Nunquam quidem coenauī, quod sciam, unctius.
Gulam oppleui meam, usq; ad summum, dapfili
Luxu, quid tu? P A M. Genio ipse indulsi maxime.
Non possum, summa quin circumlingam labra.
Mel Atticum sapiunt, hesterni iusculi
Reliquiae. P A N. Pol dentes & mihi uolupte est iugi
Suctu macerare. Quin nidorem carniū
Vncti, supreme digiti offundunt naribus.
P A M. I nunc, & somnia irride posthac mea.
P A N. Non arbitrabar istuc mi Pamphage fore
Faelices, qui tam propiciū habuimus Comum.
P A M. Quid, agnoscis etiam p quem huc promoueris?
P A N. Dis te patrono factus sum, mi Pamphage
Ex mēdico. P A M. Lubeus feci. P A N. Est q gestiam.
PAM.

ACOLASTVS.

P A M. Est q̄ triumph̄. P A. Io liber pater. P A. io, io
 Ceres. Age, ineamus quæso cantiunculam,
 Qualem sonant Euanti Thiades. P A M. Gaudia
 Seruemus ista uespertinis horulis,
 Quibus uoluptabitur hospes cum Laide.
 Incoctus stomacho sic extundatur cibus,
 In maximam cœnam, ieiunos haud decet
 Stultescere tripudiis. P A N. Sapidissime mones.
 Quid nunc fiet? P A M. Quod somni portenderat
 Pars reliqua. P A N T. Quid id est? P A M. Nū memi-
 nisti? P A N. Nihil.
 P A M. Dolosa ut alea huius loculos atteram.
 P A N. Communi num nam id fiet sorte Pamphage?
 P A. Fiet. P A N. Merito te amo & colo. P. Fac interim
 Curetur prandium & cella penuaria.
 P A N. Faciam. Quid hic habes? P A M. Lucrosas aleas
 Nostim? P A N. noui & sensi talos bene polypos,
 Quibus facultatum bona pars perijt mihi.
 P A M. Nisi fallor, audio screantem Acolastum. Vale.

Of the fourthe acte, the seconde Sceane.

PANTOLABVS PAMPHAGVS

Versus Iambici Trimetroi.

P A N T O. Howe all hayle. i. what good morowe
 the mayntener oꝝ vpholder of the oꝝder oꝝ felow-
 shipp of scoffers, oꝝ common gesters, which be home-
 ly gueskes, foꝝ they come vnseente foꝝ, and by flatte-
 ryng and scoffyng get theyꝝ lypynge. i. theyꝝ meate
 and dꝝynke. P A M P. All hayle. i. good morowe (to
 the chiefe oꝝ pꝛincipall honour of the gnathonical sect)
 .i. of the felowshipp oꝝ bꝛotherhead of gnatho (whose
 pꝛofession is to mocke al men by flatterꝝ, and to hold

Eloquens.
 Columen.
 Græca uox,
 Parasitus q̄d
 si iuxta frus-
 mentum.
 Phrasis,
 Salve, o pꝛis-
 mum decus
 sectæ gnatho-
 nicæ.

S u

bp

A C O L A S T V S.

Adagium.
Mutuum mu-
li scabunt,
Phras.
Mutui dātes
stimonium in
uicem damus

Ecquid placu-
it hesternā es-
pulatione?

Phras.
Nunquā quis-
dem carnali
quod sciam
iunctius.

Phras.
Culā opples-
si meā usq;
ad summum
dapsili luxu.

Phras.
Genio ipse in
dulsi maxime
Phras.
Non possum
summa quia
circū linguā
labra.

Phras.
Mel Atticum
sapiūt hesters
ni iusculi res
liquiz.
Mellis Attici
laus.

bp ye and nay with all men.) PANT. Surely mu-
les scratche of eche other scabbes oz scurfes merylye
.i. so as it wold make men to laughe at it, to se the ma-
ner, whyle we grue mutuall testimonye to gether. i.
whyle we beare witnesse betwene oz amongest our self
one of vs of a nother. i. it is merye whan suche as be
kind oz starke knaues mete. i. whan knaues in graue
mete, for then eche of them wyl prayse other, and one
of them wyl saye well by an other. PAM. Pantola-
bus, Lo what pleased yesterdaies feastyng. i. dydde
not the feastyng of yesterdaie please the wel? PAN.
Surely I dydde neuer that I wot of, suppe moze a-
nointedlyke. i. surely I was neuer better belmored, oz
begreased at a supper, that I wot of, in all my lyfe. I
fylled ful my throte vnto the vpperyst with superflui-
tye, oz abundant excesse of daynty meates and drin-
kes. i. I filled me vp to the harde throte (with cram-
myng in plenty of meates and drinckes) what thou. i.
what dyddest thou (for thy parte?) PAM. I my selfe
serued my good spirites turne mooste gredely. i. I dyd
let my nature take his plesure, oz granted it al that it
coude desire oz requyre, on the highest facion. I can
not (for beare) but I must (yet) lycke my lippes round
about (with my tong) those thinges, which be left of þ
broth oz good potages of yesterdaie, sauoz as hony of
Athenes. i. the releuanth of the brothes of the pottes
of yesterdaie, whiche (stycke vpon my lippes yet) ta-
steth, as swete as any hony growyng about the cite
of Athenes in Grece, where the hony was very swete
and pure, whiche was moch set by in olde tyme afore
that the vse of suger was founde. PAM. And by the
temple of Pollux it is a delectable plesure to me, with
conty-

A C O L A S T V S.

continuall suckyng, to make my tethe as lowse in my heed as water. i. to sucke (out the meate that is left betwene my tethe, syns yesterdaye) tyll I make theyn lewse with harde suckyng, and also my besmered fingers, on theyr hyghest parte poure aboute to my noethyrlles the sauour of smel of the fleshe. i. and the topes of my syngers endes, that (yet) be besmered sende vp to my noethyrlles, the sauour of the rostie meate.

P A M. Go now. i. walke now (hardely) and hereafter laughe at my dremes. P A N T. O my Pamphagus, I supposed not this thyng to be hereafter. i. I wened not, or I wylt ful lyttell, that this thyng shuld haue come to passe. happy be we, which haue had Comus the god of bankettyng or ryottynge and reuelynge by nyght, nere at hande to helpe & succour vs or to be so fauorable or merciful vnto vs. This Comus in the old tyme, yong folkes toke for a god, & to do the thing y^e might be acceptable vnto him, they wēt about by nyght season, leapyng & skyping with garlandes on theyr heades, and mynstrels before them, and went about a hozechuntynge and breakynge vp of doores.

P A M. What, doest thou not also knowlege or recognize hym. i. doest thou not also cōfesse, that he is good mayster vnto the, by whom thou haste ben promoted hitherto, or set thus forwarde? P A N T. O my Pamphagus, I am made, or I am become of a begger a greate ryche man, or a welthy man, thou beinge my helper or myne aduancer or setter forwarde.

P A M P. I haue done it gladsom. i. with a good wyl. P A N T. There is that I maye set. i. there is good cause why I shulde set it, or I haue a good cause to whyppe or stryke it about for iope. P A M. There is that I may

trumphe

Phras.
Pol dētes &
mihi uolupte
est iugi,
Suctu maces
rare.

Phras.
Quin nidorē
carnū uncti,
supreme dis
giti offundūt
naribus.

Phras.
Ināc & soma
nia irride
posthac mea.

Phra.
Non arbitra
bar.
Fēlices nos
qui tā propis
cū habuim^{us}
Comum.
Comus deus
comestationis

Dis te patre
no factus sū
ex mendico.

Lubens feci.
Phras.
Est quod ges
tiam.

Phras.
Est quod tri
umphem.

ACOLASTVS.

triūphe. i. there is good cause oꝝ matter, why I shuld
 ryde in a charlotte, after the Romayns maner, lyke a
 conqueroure (foꝝ my stout actes) done in this matter,
 oꝝ I haue good cause to set the cocke on the hope, and
 make gaudye chere. P A N. Ho, oꝝ hoo free father. i.
 hoo the god Bacch⁹, which is called free father, foꝝ he
 freith oꝝ delyuereth me from care (foꝝ whan me be wel
 whytteled with wyne, they take no care foꝝ nothyng.)
 P A M. Ho io. i. hoo hoo Ceres. i. the goddesse of corne,
 go to let vs enter I praye the, a lyttell songe. i. let vs
 begynne oꝝ set vpp a pꝛety songe oꝝ balade, suche as
 Bacchus womē pꝛiestes sounde. i. singe oꝝ cry out vn-
 to Euan. i. vnto Bacchus. P A M. Let vs kepe. i. lay vp
 these ioyes. i. sportes foꝝ the smalle oꝝ lyttell houres of
 the euenynge. i. foꝝ sone at euen, in whiche houres. i.
 at which tyme, whan our gest shal take his plesure oꝝ
 carnal solace with Laïs, the vnsodden meate. i. the vn-
 dygested meat, which we shal put into our stomakes,
 may the soner by þ means be thrust out of the vpper
 part of our stomakes into a most great supper. i. whā
 we shal surfayte at supper with our latespytyng vp, it
 becometh vs not beinge fastynge, to playe the fooles
 by daunsynges oꝝ leapynges about. P A N T. Thou
 warnest moste sauouredly. i. thou gyueste as wyle oꝝ
 holosome counsaile (as can be) what shal now be done
 .i. what shall we nowe do? P A M. We wyl go about
 that thynge, whiche is the lefte parte. i. the parte that
 is left behynde, oꝝ the resydue of our entrepryse which
 my dreame dydde foꝝesignyfie oꝝ betokened to come.
 P A N. What is that? P A M. Doest not thou remem-
 ber? P A N. Nothyng. i. no not a whyt. P A M. That
 I maye were the purses of this man with a deceitful
 dye,

Phrasiz.
 Io liber pas-
 ter.
 Mos exultā-
 tium, io, io,
 Ceres.

Phra.
 Age incamns
 queso cantis
 unculam.

Religio.
 Thia des sar-
 cer dotes Bac-
 chi.

Eloquen.
 Seruem⁹ ista
 uespertinis
 horulis quis
 bus hospes
 cum Laide.

Phrasiz.
 Incoctus stō-
 macho sic ex-
 tūdatur cib⁹
 in maximam
 cōnam.

Senten.
 Ieiunosaud
 decer stultes-
 cere tripus-
 diis.

Sapidissime
 mones.

Quid nunc
 fiet?

Eloquens.
 Quod som-
 niū portende-
 rat pars reli-
 qua.

Phrasiz.
 Dolosa ut as-
 lea huius los-
 culos atterā.

A C O L A S T V S.

Dye.i. that I maye ryffell (to the verpe bottom) this mannes bagges with false dyce. P A N. O Dainphagus, shall not that be done by a common lot (betwene vs).i.shall we not be boty fellowes to gether in that matter. P A M. It shall be done.i.it shall be so. P A N. I doo worthypely loue the, and reuerence the.i. I haue good cause to loue the, and to do the reuerence oꝝ honour. P A M. Do in the meane season, that the dyner maye be loked vpon, and the cellar where our stoze of vitayles is.i.loke the dyner be made redy ther whyles, and our stoze of vityayles lest of yesterdaies prouisyon, at home be ordred. P A N. I wyl do it, oꝝ I wyl do, as thou byddest me, what thing hast thou here? P A M. Dyce to wyne by.i.dyce of aduantage, oꝝ false dyce, oꝝ stoppe dyce, knowest thou them not, oꝝ art thou not acquainted with them? P A N T. I knowe them well inoughe and I haue felte them, beinge well many foꝝted dyce.i. I haue bought the bargaine, oꝝ I haue said fye of the wyynynges by theym, whiche by reason of thep; eyght corners, trotte as meryly vppon the dyce boꝝde, as a hoꝝse coulde do, if he had eyght legges, oꝝ neuer so many feete, by whiche the good parte of my substance hath perished to me.i.by meanes wherof I haue lost the most parte of my goodes. P A M. But if, oꝝ excepte I be beggled, I here Acolastus spyttyng.i. I here Acolastus spyt, oꝝ reche out fleme, fare well.

Phras.
Cōmuni nū
namid fiet
forte.
Eloquens.
Merito te as
mo & colo.

Phras.
Fac interim
curetur pran
dium & cella
penuaria.

Phras.
Quid hic ha
bes lucrosas
aleas.
Noui & sensi
tulos bene
polypos.

Græca.
Polyp⁹ multis
tipis alludit
ad nomen.

Phra.
Quib⁹ faculo
ratum bona
pars perit
mihî.

Eloquens.
Nisi fallor
audio scres
antem Acol
lastum, Vale.

Actus quarti, Scœna tertia.
PANTOLABVS SOLVS.

Σκῆνοῦς.

A Bñt homo, ut istius pecuniam emungat
Omnem, tot callet artes, tot dolos nouit.

Princi-

ACOLASTVS.

Principio, dum aleam ludit, satis fingit
 Se ludi indoctum, nonnunquam & manus blande
 Remittit, qua re, uelut hamo illicit pisces
 Esca prætento. Mox ubi incalet lusor
 Cupidini lucri auctioris incumbens,
 Pecuniæ omneis grumos alex in lusum
 Coniectos, iactu uno facit suos. Quippe,
 Lucrosam presso pollice Venerem mittit,
 Quoties uolt, Tum caniculæ imperat, iactu
 Vtne cadat damnosa, id quod meo dudum
 Didici malo, qui hic perdidit facultates
 Meas, ictus piscator sapio, uerum hospes
 Amissa re, protrudetur foras, dura
 In quem fient exempla timeo, quid dixi
 Timere me? Imo gaudeo, quod minus lædant
 Communia mala. Quin adiutor accedam
 Miseriæ illius, quando res feret. Cur non
 Mihi quoq; liceat in alios, quod ipsorum
 De me licuit licentiæ? Sed heus exit
 A nobis, nescio quis, si Leno sit miror.
 Certe, ipse est. Quid, quod commotus apparet?

Of the fourth Acte, the thyrde Scene,
 PANTOLABVS alone.
 Versus Iambici senarij claudicantes.

Metaphora.
 Abnt ut pecu-
 niam emuns-
 gat omnem.
 Phra.
 Tot caller ar-
 tes, tot dos-
 slos nouit.
 Phrasit.
 Principio dñ
 aleam ludit.

THE man oꝛ felowe is gone, that he maye wꝛype
 awaye all the money of this man. i. to rydde him
 as cleane, oꝛ as quite of his money, as a man maketh
 cleane his nose, whan he bloweth the sneuyl out of it.
 He knoweth perfectly so many craftes, he knoweth so
 many slepyghtes oꝛ deceptes. fꝛyste and foꝛmost whan
 he playeth at the dyce, he sayneth inoughe, hym to be
 vnlearned of the play. i. he feyneth metely craftely, that
 he

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he is vnſkylled of the playe, and oftentymes he fla-
keth his handes flatterynge. .i. he forbeareth to sette
oꝝ to take with flatterynge woꝝdes and maner, by whi-
che thyng oꝝ meanes, lyke as by a fyshynge hoke held
foꝝthe oꝝ stretched foꝝth befoꝝe, he entileth oꝝ draweth
fysshes with his meate oꝝ bayte. .i. lyke as the fysher
draweth fyshes (to the hoke) by puttyng foꝝthe of the
bayte befoꝝe the hoke, so dothe he bynge in players,
to holde hym, oꝝ set to him, by his crafty maner vsing,
anone. .i. shortly after, whan the player wareth warne
.i. is hotte in his playe, leanyng into. .i. settinge his
mynde, oꝝ takynge hede vpon a greater oꝝ a moze in-
creaced, oꝝ moze plentious gayne, with one caste, oꝝ
at one caste he maketh all the small byllockes oꝝ hea-
pes of nonepe, caste in oꝝ put in, into the playe of the
dyce. .i. all the stakes and settinges that be sette within
the dyce boꝝde, whiche lye on lyttell heapes, to be his
owne. foꝝ why? by thurstynge downe of his thumbe,
he sendeth. .i. he throweth that winnyng oꝝ gaynyng
Venus as often as he wyl. .i. he can soo set the dyce on
that facion, by thurstynge downe of his thombe, that
he can caste oꝝ throwe synnes as often as hym lysteth.
then he commandeth to the hurtful lyttel Bytche, that
she do not fall oꝝ chaunce by castynge. .i. he farder moze
(is so cunnyng) that he canne commaunde almesace,
whiche is hurtfull oꝝ lossfull, that it shall not fall oꝝ
chaunce whan he throweth: and by these. ii. woꝝdes,
Venus and Canicula, maye appere, that the antiquitie
hadde other maner of dice to trye theyꝝ chaunces, by
castynge, than we haue at these dayes, whiche thyng
maye be gathered of Plautus in his co medies, and
hereof hath Erasmus wyrtten in his colloquies, and

Phras.
Non nunquam
& manus blā
de remittit.
Similitudo.
Velut hamo
illicit pisces
esca pꝛetꝛo.

Phras.
Mox ubi ins
calet lusor
cupidini lus
cri auctioris
incumbens.
Metaphora.
Pecunie om̃s
neis gr̃mos
Phra.
Quippe lus
erosam pꝛes
so pollice ues
nerem mittit
quoties uolt.

Phras.
Tum canicus
lꝛ imperat iz
tu ut ne cas
dat damnoſa

Lusus alee
uterum dis
versus a nos
stro.

Phras.
Id quod meo
dudum didi
ci malo.

Adagium.
Istus piscas
tor sapio.
Erasmi sens
tentia de hoc
adagio ueris
or & graco
prouerbio
magis cons
sona.

Phras.
Verum hos
pes amissa re
protrudetur
foras.

Phras.
Dura in quē
sient exem
pla timeo.

Correctio.
Quid dixi tis
me me
imo gaudeo.
Senten.
Minus lādūt
comunia
mala.

Phras.
Qui adiutor
accedā wif
rig illius qu
do res feret.
Cur nō mihi
quoq; liceat
in alios quod
ipsorū de me
licuit licētq;

also whiche thinge I haue lately lerned, to my hurte
o: hynderaunce, whiche heretofore haue lost my goodes,
I bringe a stryken fysher, ware wyse. i. whan a fysher
man hath hurte his hande with a hoke, he goeth after
warde moze warely to warke. but Erasimus in his a-
dages sayth, that this adage beganne amongst the
grekes, but vppon a chaunce, whiche happened to a
fysherman, whiche layinge his hande vpon a scorpy-
on, that he hadde taken amongst other fyshes, was
stonge by hym, wher vpon he had a lesson, to beware,
and to loke better what he dyd a nother tyme. whiche
adage is expressed in our tonge by these wordes, The
burned chylde, fyre dyedeth, o: he that ones falleth in-
to the dytche, wyl after loke better o: watelper o: he
lepe. but our guesse after he hath loste his thyng. i. af-
ter he hath lost his goodes, shalbe thrust headlyng out
of doores, in whom I feare shalbe made o: done hard
examples. i. whiche shal be punished, to the example
of all other, o: whiche I am a frayde shal be so hard-
ly handled, that other shal take example by hym. what
haue I sayd me to feare. i. why haue I sayde, that I
am afrayde therof: nay mary, I am glad o: I reioice
(therat) that common illes lesse hurte. i. for bycause it
greueth men lesse, whan they haue other in payne o:
trouble with thē, but I wyl also draw nere, a helper of
his mysery. i. but I wyl be an helper to set his mysery
forwarde, whan the thyng shal bere. i. whan tyme o:
occasion shal serue therfore, why may not that of ex-
perience be lesfull to me in other, whiche of them hath ben
lesfull of me. i. why maye not I be homely o: playe the
knaue with other men, as well as other men haue ben
homely to play the knaues with me: but there cometh
out

A C O L A S T V S

cut frome vs, I wot not who. i. but there is one that
commeth out of the house, I wot not who it is, I mer
uaple if it be the baude. Certaynly it is he. what: that
he appereth moued. i. what is the matter (trowe we)
that he shulde seme to be this moued.

Sed he
ita nobis,
nescio quis
Aposiope.
Quid quod
commotus
apparet?

Actus quartus, Scena quarta.
SANNIO, PANTOLABVS, PAMPHAGVS.
Tetrametro i omnes.

DU immortalis, quod hoc proluuium est, que istae
ranta largitas?

Salus si cupiat ipsa, non possit seruare istunc uirum.

PAN. Mi Sannio, cuius quæso uiri casum miseraris?

SANNIO. Hospitis.

PANTO. Quid ille? SANNIO. Rem omnem a-
misit alea. PANTO, Cuius captus dolis?

SAN. Cuius censes, nisi Pamphagi? PANTO. Dixi
fore? O uersutias.

Hominis uersipellis. Sed quid Acolastus? SAN. Per-
plexus iacet

In fermento. PAN. Censen uero hominem hic diu
iurare posse? SAN. Non

Equidem arbitror. Nam proximum est, ut uel miser
hospes præ inopia

Fugiat aliquo, uel finiat uitam laqueo, non uiuere

Malens, quam miser e uiuere. PAM. Iam ne erumpe-
re hoc mihi gaudium

Licet? Proh Mercuri, quæ dextro me aspexisti sydere?

Nōquam satis uos collaudem meos talos. uobis enim

Debeo, meam quod tuear uitam ab inedia. Sic cenfeo

Capiundos esse adolescentes isto pecunia ebrios.

PANTOL. Quis hic tam procaciter insultat dulci
fortune ebrijs?

Tu

PAM.

A C O L A S T Y S .

P A M . Sed ubi mihi nunc Pantolabus est, cogito.

P A N . Me nominat.

P A M . Vt huius gaudij ille particeps fiat. P A N . Quid Pamphage,

Quid gestis obsecro? P A M P H . Quid gestiam rogas?
fœliciter

Cecidit alea. Viden oculos, ut auro multo turgeant?

P A N T O . Festiuium caput. Amabo num nam lucrum
tecum partiar,

Vt conuenit? P A M . Non pugnabimus istic. S A N .
Meis in ædibus

Tibi parta res est, quare, quod hic ius publicum est,
redde. P A M . Accipe

Prædæ partem, quo, post quæ integræ uti amicitia tua.

S A N . Quis soluet ius hospitij? P A M . Quid id autem
mea? S A N . In ædeis meas

Tu introducti hominem. P A M . Sunt ei uestes. S A N .
Quid tum? P A M . Illas exue

Ἀχρημακτον nebulonem. Quod si illinc nihil resoluitur
Redito ad me. Faciam ne quid querare. S A N . Vbi de-
coctor est?

P A M . Ab alueo intro proruit commotus. Laidis nisi
Fallor fruendæ gratia, dolorem complexu ut leuet.

S A N . Abeo ut meum ius postulem. P A N . Age Pam-
phage, sortem mihi face

Diuiduam. P A M . Ne nihil habeas, cape. P A N . Tan-
tillum. P A M . Non amplius.

P A N . An hæc promissa fides est? P A M . Irritor ni
desinas. S A N . Pape

Rixantes audio, quos animis rebar coniunctos bene.

P A M . Quos? S A N N I O . Deplumis amator surdæ
fit supplex Laidi,

Vos adiutate me, precor, ô boni, ut resoluat debita.

P A N . Agedum, fores stipemus, ne effugiat hodie no-
stras manus. Of

A C O L A S T V S.

Of the fourthe Acte, the fourthe Sceane.

Interlocutores Sannio, Pantolabus, Pamphagus.

Versus Iambici Tetrametri omnes.

SANNIO. O goddis immortall. i. good lord, what
a launchyng out. i. what a prodygalitie o: waste-
full expendyng is this? what this so greate a layenge
out. i. what so an excessiue lyberalitie is this? If the
goddessie of safegarde o: preservation her selfe shuld
couete o: desyre (to haue it so) she coulde not kepe o:
preserue this man (from vndoinge.) **PANT.** What,
my Sannio? I pray the, of what man doest thou pi-
tie the fall. i. whose mans chance is it, that thou doest
thus pitie? **SAN.** Of our guesstes. **PAN.** What he,
o: what is the matter, o: howe gothe the worlde with
hym? **SAN.** He hath losse all his thinge at the dice,
.i. he hath lost all that euer he had at the dyce, o: al the
substaunce he had. **PAN.** Taken by the deceptes of
whom. i. by whose deceites o: craftes was he brought
in to the daunger, o: into the snare? **SAN.** Of whom
demest thou, but of Pamphagus? **PAN.** Dyd I not
say this, to be hereafter. i. dyd I not saye, it wolde be
thus? O wylines. i. o the craftines of this felowe, o: of
this wily pie, that can tourne him as oft as he lyst, in
his owne skyn. but what Acolastus. i. but what thing
dothe o: maketh Acolastus nowe? **SAN.** Being dout
full. i. at his wyttes ende (what is best to do) he lyeth
in his owne leuen. i. he lyeth and styeth in his owne
greate fo: anger, o: he stampeth and stareth fo: an-
ger. **PANT.** Thinkest thou trewly the man to may a-
byde longe here. i. demeste thou o: trowest thou fo: a
suertie that the man maye longe abyde here? **SAN.**

Cui,

Suer.

Eloquens.
Quod hoc p-
luuium? qu-
istec tanta
largitas?
Salus si cupis
at ipsa nō po-
test seruare
istunc uirum.
Phras.
Cuius quēso
uiri casū mis-
seraris?
Phras.
Rem omnem
amisi alea.

Phrasis.
Cuius capti-
dolus?
Phrasis.
Cuius cēses
nisi Pampha-
Eloquens.
Dixi fore?
O uersutias
hominis uer-
sipellis,

Adagium.
Perplexus
in fermento
iacet,

Phra.
Censen uero
hominē hic
diu durare
posse?

Elegantia.
Nō equidem
arbitror, Nā
proximū est,
ut uel.

Cōmutatio.
Nōnuere mā
lens quam mī
sere uiuere.

Phras.
Iam ne erum
pere hoc mī
hī gaudium
licet?

Synecdoche.
Proh Mercuri
quam dextro
me aspē
xiti sydere?

Vobis enim
debeo meam
quod tunc
uitam ab ins
edia.

Sarcasmus.
dic cenleo cā
piundos esse
adolecentes
litos pecunia
ebrios.

Phras.
Quis hic tā
procaciter in
sultat dulci
fortuna es
briis?

Sed ubi nunc
Panto. est co
gito?

Quid gestis
obsecro?

Quid gestis
rogas?

Phras.
Feliciter ces
cidit alca.

Surelye I suppose not, o: naye. For why, the nexte is. i. the nexte parte he hath to play, is this, that other the so: y gueste must flee away, o: be fayne to fle hens some whither, for nede o: pouertie, o: elles he muste ende his lyfe with a halter, beinge lefer o: better contented, not to lyue (at all) thanne to lyue myserably.

P A M. Is it not lesfull for me to burste out this ioye, nowe. i. may I not safely burst out on lawghter now? o: this ioye that I haue (at my hart) may I not safely buffe it out nowe? Oh thou god Mercury, whiche (art) the fo: derer of all crafte and fleyght, with howe ryghte hande a sterre, haste thou beholden me. i. with howe prosperous an influence, hast thou fauored my purposes? I canne neuer prayse you my dyce inough. for why, I owe to you. i. I am bounde to you, o: I maye thanke you, that I maye (from hence forth) defend my lyfe from hunger. thus suppose I yong men to be taken, whiche be drunke with money. i. thus, o: on this facion, do I denie, shuld men catche (in a trap o: handell lyke wardes) these yonge men, that haue soo moche money, they wot not what to doo with all.

P A N. Who is this here whiche soo malapertely sco: neth o: speaketh in the reproch of suche as be dronken with swete o: prosperous fortune?

P A M. But nowe do I thynke, o: do I be thinke me where my Panto: labus is become.

P A N. He nameth me.

P A M. That he may be made partener o: parte taker of this ioye.

P A N T. What Pamphagus, I praye the for goddes sake, why whippest thou it about, o: playest thou thy steracles (on this facion.)

P A M P. Dost thou aske me why I maye whyppe it o: skyppe aboute: the dyce hath fallen luckely. i. I haue had good lucke, o: good chaunce

ACOLASTVS

chance at the dice, seest thou not my purses oꝛ bagges
howe they be swollen oꝛ stande a stroute with moche
golde. i. seest thou not, howe my bagges be full vp to
the harde eye with golde? P A N. O festiuall heade. i.
thou arte a pleasaunte felowe (tell) I shall loue the. i.
tell me as I may loue the, oꝛ doo any thynge foꝛ the,
shall I not parte gayne with the, as it was agreed. i.
shall I not haue my parte of thy game as we were a-
greed vpon, oꝛ shall not I be boty oꝛ party felow with
the, as it was agrede betwene vs? P A M. We shall not
fyghte herefoꝛe. i. we will not fall at bate oꝛ stryue foꝛ
this matter, oꝛ here aboute. S A N. The thynge is got-
ten to the, in my howse. i. thou haste gotten this good
oꝛ substance in my house, oꝛ within my doozes. wher-
foꝛe yelde to me that whiche is here common lawe. i.
and therfoꝛe gyue me, oꝛ delyuer to me (foꝛ my parte
oꝛ share) þ which the comon lawe here (wil gyue me.)
P A M. Holde oꝛ take here a parte of my praye, wherof
I maye after vse thy hole frenshyp. i. by meane wher-
of, thou and I hereafter may be asswred frendes, oꝛ
frendes foꝛ euer. S A N. Who shall pay the ryghte of
the ynnne. i. who shall pay the charges he hath ben at in
his ynnne? P A M. What that truely me, Supplereferet. i.
what is that to me? oꝛ what haue I to do therwithal,
oꝛ what do I recke oꝛ care therfoꝛe? S A N. Thou did-
dest leade, oꝛ dyddest byynge the man in to my howse.
P A M. Clothes be to hym. i. he hath clothes oꝛ gar-
mentes (to his backe.) S A N. What then? P A M P.
Do them of. i. plucke them awaye from the monylesse
knaue (that hath neuer a crosse left him to blesse him
with) that if from thense nothynge be payde agayne,
come agayn to me. i. in case thou be not payd (thy du-
tie by

Viden locus
los ut auro
multo turge
ant?

Phras.
Festiuum cas
put.
Amabo num
nam lucrū te
cum partiar,
ut conuenit?

Phras.
Non pugna
bimus itic.
Meis in edis
bus tibi para
tares est.

Phra.
Quare quod
licius public
cū cū recide,

Phras.
quo post que
am integra
ut amicitia
tua.

Phras.
Quis soluet
ius hospitii?
Eclypsis.
Quid id autē
mea. s. refert

Phra.
Sūt ei uestes
quid tū illas
exue achres
maton nebus
lonem.

Græca vox.
Achromatos
sine pecunia.
monylesse.

ACOLASTVS.

Phras.
Faciam ne
qd quarare.

Eloquens.
Vbi decos
Et or cū?

Ab aluo in
tro proruit
commotus.

Phras.
Laidis nisi
fallor fruēde
gratia.
Dolorem cō
plexu ut les
set.

Ab eo ut meli
us postulem
Phras.

Age sortem
mibi face dis
uiduam.
Ne nihil has
beas cape.

Phras.
An hac pro
missa fides est
Irritor nū
definas.

Phra.
Rixantes au
dio quos ani
mis rebar cō
fūctos bene

Phras.
Deplumis as
mator surda
fit supplex
Laidi.

tie by that meanes) come then a gayne to me, I shall do that thou mayst not complayne any thyng. i. I shall so doo, or so order the or handell the, that thou shalt haue no cause to complayne (of me.) SANNI. Where is that stroy good (that hath spent vpon hoores and pyssed agaynst the walles, all that he hath.) PAM. He amoued from the dyce bourde rushed in a dozes, but if I be begyled by grace of Lais, to be enioyed .i. excepte I be deceyued bycause he wolde haue his pleasure of Lais, that he myght releue or ease his sorowe with embzasyng (of her.) SAN. I wyll goosense, that I maye demande or aske my ryght. PAN. Come of Pamphagus, make the lotte, or the hoole somme deuided in the half to me, i. let me be halfe part of thy iuste or hole wynnynge, or let me be halfe partner of all thy hole gaynes. PAMP. Lest thou mayst haue nothyng take. i. lest thou haue nothyng at all, take the (this.) PAN. So lyttel a moche. i. so small a thyng, or so lyttell as this? PAM. (Thou gettest or shalt haue) no more. PANT. Is this thy promised sayth? i. is this the saythful promise thou madest me? PAM. I am prouoked to anger, excepte thou leaue. i. thou wilt make me angry (with the) except thou cesse. SAN. Out I here theym chydynge, whom I wened had ben wel ioyned in myndes. i. I here them chydde to gether, whom I had thought had ben or to haue ben very great frendes togyther. PAM. Whome? SAN. These same (Lais and Acolastus) the vnfethered louer, is made a besecher or an humble suter vnto deafe Lais. i. the louer whiche is pulled of all the fethers he had, or whiche hath neuer a fether lefte hym. i. whiche is lefte as bare as a byrdes arse, is become a croucher and

ACOLASTVS.

and kneler vnto Lais, whiche playeth the deathe wo-
man, oꝛ whiche sayth, I wold to god I harde you. O
you good folkes, I praye you helpe me, that he maye
pay his dettes, oꝛ that he may paye me that he oweth
me. P A N. Let vs goo to it, oꝛ steppe to it (lyke men)
let vs enuiron the doze. i. beset the doze rounde aboute
oꝛ on euery syde, lest he flee out of our handes. i. lest he
escape o ur handes this daye.

Ageda fos
res stipes
mus ne es
fugiat hos
dienostras
manus.

Actus quarti,

Scena quinta.

LAIS, ACOLASTVS, SYRA, SANNIO,
PAMPHAGVS, PANTOLABVS.

Trochaicoi,

Quin soluis noctem scelestę? A C. Quęso te, Lais
mea.

L A. Quid Lais mea? an tibi adeo digna uideor, quam
dolis

Sic illudas, & spe uana producas? A C. Numerabitur
Aurum tibi. L A. Quando? ad Gręcas Kalendas? A C
Non, sed ad. L A. Satis

Iam diu dedisti uerba nobis. A C. Audi obsecro te.

L A. Quem audiam? Quid audiam? A C. Quęso pau-
lisper. L A. Hem Syra?

S Y. Quid uis? L A. Vestem huic detractam. S Y. Quid
ita? L A. Quia lubet. Cape

Vestem. A C. Itan Lais? S A. Mea hic res agitur. Hem
Lais? satis

Hoc sit exuium tibi, mihi cedant hę manubię,
Ensis cum pileo. P A N. Quod reliquom est pręda, no-
strum est, exue.

A C. Vis quidem est hęc, obsecro o populares. P A N.
Quin os comprimis?

V

ACO.

A C O L A S T V S

A C. Hæccine fieri flagitia in libera ciuitate? Vah,
Totus deglubor miser. Num nam relinquetis mihi
Amiculum. P A N. I sane iam, quo uis. S A N. Vapula,
A C O. Hei hoi uerbera
Insuper misero additis? S A. Diaortite ad me omnes
simul.
L A. Heus tū nebulos? respice ad me. Vestitū hunc de-
pexum habe.

Of the fourth acte, The fyfte Sceane.

Lais, Acolastus, Sira, Sannio, Pamphagus, Pantolabus.
Versus octonarii, trochaici acatalectici, et quandoq; Cata-
lectici .i. sometyme of. xvi. syllables iuste, and
sometyme wantynge a syllable.

Quin soluis
noctem sce-
lestē.

Aposiopesis.
Quid Lais
mea s. mihi
narras.

An adeo di-
gna tibi uis
deor, quam
dolus sic il-
ludat & spe
uana produ-
cas?

Phras.
Numerabis
tur aurū tibi.
Adagium.
Quando ad
Calendas
græcas.

Aposiope.
Non sed ad.

L A I S. But payest thou not thy nyght, thou wret-
ched person. i. why and wilt thou not paye for thy
nyghtes lodgyng, or thye nyghtes pastyme, thou
wretche that thou art. A C O. I beseeche the my Lais.
L A. what my Lais. i. what tellist thou me of my Lais,
whether am I sene to the soo worthy, whome thou
maiest illude with deceptes and lede forth with bayn
hope. i. seme I vnto the soo mete a body, whom thou
shouldest scoyne with deceptes, and fode forth with
bayne hoope (throughe thy fayre wordes?) A C O.
Golde shall be nombred to the. i. thou shalt haue gold
tolde out to the. L A. Whan, at the Grekish calendes
.i. whan, to morowe to morowe, or a daye after Domes
day? For the grekes haue no calendes in theyr dayes
of the yere, but vse a nother order, by addynge to of
dayes, as the latines were wonte to do, whiche they
called Dies intercalares, and of the grekes those dayes
were called Embolimei. A C O. Nay but at. L A I S.
Thou

A C O L A S T V S

Thou hast nowe gyuen wordes to vs long inough. i. thou hast longe inough deceyued me, and fooded me for the with fapre wordes. A C O. Here o: harkc, I pray the fo: goddes sake. L A. Whom shulde I here? what shulde I here? A C O. I praye the (tary) a lytell whyle. L A I S. Howe Sira. S Y. What wylt thou: o: what is thy wyl (with me?) o: what is thy pleasure with me? L A I S. The garment to this man drawne of. i. I wyl thou plucke of this felowes garment. S I. Why so? L A. For it listeth me. i. for it is my pleasute, take o: holde his garment. A C O. So Lais. i. wyl ye serue me so, o: thus Lais? S A N. Here my thinge is done. i. here is my matter o: my p:ofyt in hade, how Lais let this garment o: spoyle taken from an enemyes backe whan he is strypped of his harnes in the fielde, be inoughe to the. i. be thou contented, o: holde the contented with this garmente, lette these prayes o: shares gathered of botyes solde, whiche haue ben wonne of enemyes, gyue place to me. i. let this share come to me, o: fall to me (fo: my parte) that is to saye, his swoorde with his cappe. P A N T O. That is left of praye is ours. i. the pray that remayneth, o: is left behynde, is ours, put it of, o: of withall. A C O. Suerly this is violence o: great wronge, I beseeche you fo: goddes sake helpe, O ye wo:shyppefulle maysters, (that be rulers of the city) o: defendours of pore men. P A N. Why wylte thou not thrust o: holde thy mouth to gether. i. wylte thou not stoppe thy mouth, o: leaue thy cryng out? A C O. These shamefull dedes to be done in a free cyty? .i. is it a sytting thyng, fo: suche shamfull actes to be doone in a citie, where all men that come shulde be free, and haue no crueltie o:

U ii

wronge

Phras.
Satis iam diu
dedisti uerba
nobis.

Dictum.
Volo uestem
huic detraha-
re.

Phras.
Mea hic res
agitur.
Exunium.
Noue dixit,
na ueteres ex
uuij sempr
dixerunt.

Phras.
Mihi cedant
hae manubiae
Quod reli-
quum est prae
de nostrum est.

Vis quidem
hac est obse-
cro, o popu-
lares.
Populares
qui.
Quin os com-
primis?
Apostrophe.
Haccine fieri
flagitia in li-
bera ciuitate

Bonipastoris
est tondere
pecus non de
glubere.
Num nā reli
quetis mihi
amiculum?

Phra.

Vapula,
Verbera insu
per misero
additis?

Eloquens.

Adiuortite ad
me oēs simul
Heus tu nebu
lo, respice
ad me.

Eloquens.

Vestitum hūc
depexū habe,

A C O L A S T V S.

wronge done them? I am al pylled to the harde skyn,
wretche.i. I am all to gether leste bare, oꝛ I am leste
starke bely naked, oꝛ leste as naked as my nayle, soꝛ
wretche that I am, wyll ye not leaue me a lyttell gar
ment, oꝛ alsoꝛ wede (to hyde my taylor withal.) P A N.
Go suerly nowe whither thou wylte.i. goo thy wayes
nowe whither thou lyst (at thy pleasure.) S A N. Be
thou bet.i. you shall beate me oone whystersniuet, oꝛ
gerte on the bare buttoke. A C O. Hey hoy, adde you
farder moze beatynges to me, a wretche.i. and do you
beate me to, soꝛ wretche that I am. S A N. Tourne
you al to gether to me.i. tourne ye al, oꝛ resoꝛte ye al to
gether home vnto my house. L A. Howe thou knaue
loke to me (ward) .i. se what I do foꝛ the, haue.i. take
the this toꝛne oꝛ thredebare garment (which is so well
examined, that a louse can catche no holde vpon it.)

Conservation of the Rhetoricall composition used by the
auctour in this scene nexte ensynge.

VHere as I haue hitherto thoughte it vnto my intended purpose
sufficient, onely to be Euphrastes, in our mother tongue vpon this
latyn auctour, therby to gyue some light vnto such as be learners,
the better to come to the trewe and perfyte sence, what he meaneth: when
I consyder the great artifice used by Fullonius in this his fyrst scene, of
his.iii. act, and hereafter in the second and.iii. scenes of his.v. act, in these
whiche.iii. scenes, he byngeth in Acostas, to make his moone. In this
fyrst scene, to complayne hym of the sodayn mysery, that he is fallen into,
by his misordred lyfe & noughty gouernace, and in the.ii. scene of his fyrst
acte, to shewe howe wery he is of his lyfe, saynge that he is forced, to
be a swyneherde, and to endure suche penury, with hunger and cold, which
but of late afore tyed in suche glory, and fedde so dayntely, besydes his
other sortes of pleasures: and in the sayd.iii. scene to prepare in Acos
tastus, repentance of his miserable lyfe, with a hope to haue forgiveness
of his mercifull father, wherupon is grounded the catastrophe of this
comedy: he giueth me occasion to alter myne order, in the settinge foꝛthe
of these.iii. scenes, and not so moche to regarde to shewe the phrases,
Adas

ACOLASTVS.

Adages, sentences notable, metaphozes, elegances, or the eloquent wordes vsed of the auctour in these thre sceanes (excepte that they shall be very expediente to be noted, bycause of their excellencie) as to declare in the margyne of these thre sceanes enghysshed, what schemes or exornations rhetozicall the auctour vseth in them, and what auctours, as Terence, Plautus, Vergile, Seneca in his tragedies, he dothe in these thre sceanes folowe and imitate, and to shew what kyndes of argumentes he vseth, thynkynge also by this meanes to do some lyttell serupce vnto the learner, to his better increase of iugement, whan he shall percepne the great erudition, that our auctour sheweth in this lyttell worke of his.

¶ Fyrst therfore we must consyder, that where as Horace sayth De arte poetica, Aliquando uocem comedia tollit, that thyng of all places of any comedy is meetest to be done, whan the comedy is brought to his Ectasis, and draweth forth after towarde his catastrophen, and for this cause dothe Fullonius in the setting forth of Acolastus complayne, vse all suche rhetozicall pceptes, as shulde serue to make his pronunciation figurated, and most mete and comenient for a person, that in despayring with hym selfe, falleth in maner into extreme desperation: and therfore to moue the audience vnto commiseration, the hole sceane in maner is made of interrogations, sometyme by Acolastus lefte vnanswered vnto, part bicause of great difficulte to make any answer, & part to moue the audience to compassion, and part bycause they nede none answer, they be so euident, and somtyme by demandyng of questions, which he maketh answer vnto hym selfe. He vseth also in this lyttle sceane specially amplexus, exclamation, dubitation, collation of contraries, simulation, precision, correction, exaggaration, argumentation, epphronoma. And in his composition and desposyng of these matters, he vseth also these schemes rhetozycal, as dissolution, interpretation, complexio ex repetitionibus, subiection, and conduplication: and sometyme vseth euident imitation of the auctours aboue reherfed, in suche places as they haue vsed the lyke artys speciall composition, all which thynges in the margyne, I shall set forth, as they places shall gyue me occasion.

Actus quarti, Scena sexta. ACOLASTVS SOLVS. Senarij.

Quid nunc agam? quid clamē? aut unde exordiar
Telam quærendi? O cælum, o terra. Iupiter,
Aspicias hæc, & paterē? quem dicunt hospiti

U III

Dare

ACOLASTVS

Dare iura. Tam multæ res me circumfident,
 Quæ me afflicent male, ut ubi sim, quo eam, rei.
 Quid cœptem, nesciam. Pern, internj miser.
 Ex rege nummato ampliter, repente inops
 Mendicus? quis ferat? mirum ni lumina
 Mihi exculpam. Vestitus ubi? perijt, meus
 Vbi torques aureus? perijt, pecuniæ
 Vbi tanta uis? perijt. Valerudo nihil
 Ne attrita est? haud lubet meminisse. Pauperem
 Quis me recto dignabitur? Hem, tandem mihi
 Tellus fodienda, aut stips mendicanda est? negant
 Illud uires exhaustæ, & hoc prohibet pudor.
 Accedit & malis meis, quod durior
 Fames, totam regionem occupet, ut nesciam,
 Si quis me admissurus sit ad cœnæ suæ
 Micas. Famæ inteream oportet. Sed cui malum hoc
 Feram acceptum? Illis, qui me illexerunt nimis
 Dolose in fraudes? an mihi, qui auscultauerim?
 An irato meo genio, qui me his malis
 Conclussit? Quam nouerearis Rhamnusia?
 Quam me decorum ira afflicat male? Hei mihi.
 Sed frustra quiritor hic, ubi nemo audiat.
 Id solum restat, fata ut quo me cunque agant,
 Eo nunc errans subsequar, o dolor, dolor.
 Ut dñj uos male perdant lupæ obscœnissimæ,
 Quibus seruiui turpiter. Sed commodum
 A uilla rusticus uenit, istunc adoriar,
 Pudore posito, ut qui mihi sit inutilis.

COf the fourthe acte, the syxte Sceane.

Versus Senarij. i. of. xii. syllables.

ACOLASTVS alone.

VWHAT maye I nowe do? what maye I cipe. i.
 what an outcype may I make? from whens may
 I be=

Phras.
 Ordiri tes
 lam quæ
 rendi.

I begynne my clothe of complaynyng. i. at whiche thinge maye I fyrste begynne, to set on, or to take my begynnyng of makynge of my mone, or wherat maye I begynne to set my complaynyng a broche? O heu-
 uen, o erthe, o helpynge father, beholdeste thou these thynges, and sufferest them? whom they save to gyue lawes to an hoste. i. whiche as men reporte haste appoynted lawes, howe an host shuld entreate his guest .i. syns that thou amongst thy other tytles, arte called Ζεύς ἑευνιος .i. Iupiter hospitalis, and dyddest so sore punishe Lycan for his cruelte shewid vpon his guest, that thou dyddest not onely bourne his house with lyghtnyng, but also dyddest turne hym into a wulfe, wylte thou se me suffer this wronge doone to me, by myne hoste, and by his consent, and leaue it unpunished? (for the hoste shoulde not consente to haue any wrong or violence done to his guest in his house) So many euill or myserable thynges do beset me rounde aboute. i. do besiege me, whiche afflycte or scourge or bere me, that I wot not where I maye be. i. where I am, whyther I maye go. i. where I maye be come, or what of thyng I may begynne. i. what thyng I may fyrst begyn to do. I haue perished. i. I am vndon, I am stark dead wretch (y I am) what of a king largely moneyed, sodeynly (to become) a nedy or a stark begger? who coulde beare. i. abide or suffer (this?) It is a maruel, but if I graue out. i. but if I put out my lightes to me. i. both myn eyes, where my clothing. i. where is myn apparel? (become) it is lost or gone, where is my golden chain? (become) it is perished. i. it is shunk in the wetynge. where is so great a strength of money. i. where is so hurge a syght of mony? (become) it is perished

Sic Vergil.
 Si non Heu
 quæ me nunc
 tellus.

Interrog. ad
 communem
 dam misera-
 tionem.

Auxilis.

Sic Terentia-
 nus de mea,
 o cælū, o ter-
 ra, o Maria
 Neptuni.

Exclamatio.

Sic Verg. Hy-
 arbas Iupis-
 ter omnipos-
 tens. &c. as-
 picis hæc?

Arguit ab au-
 thoritate.

Iupiter dicat
 apud Græcis

Zeus, Zens-
 nios.

Dubitatio.

Sic Terenti-

Geta tor-

res repente

circumvallat.

ut. &c.

Dissolutio.

Vbi sim quo-
 tam rei quid

ceterum nescia

Interpretat.

pern, interit.

Cōtrariorū

Collatio.

Augēt dolos

rem tam subl-

ius casus.

Sic interro-

gat ut de re

certa quasi di-

cat nemo.

Simulatio.

Insaniētis est

A C O L A S T V S.

sibi ipsi uim
inferre.

Ex repetitio
nibus.

Complexio.

Vbi, perit.

Vbi, perit.

Vbi, perit.

Precisio.

Haud lubet

meminisse.

Subiectio.

Quasi respō:
deat nemo.

Secū.

Deliberando

tandem disū

ctiū insert i

culus partib⁹

fatetur, quo

reciderit ma

lorum.

Remotio.

Variūq; par

tis disūctiui

Exaggeratio

Malorum ab

hiis que foris

accidunt.

Dialecticus.

Sic format et

argumentum

durior fames

totā regionē

occupat qua:

re cū ignotū

me & nihili

hōiem nemo

uel frustra pa

nīs dignabit

fame ergo

intercam nes

cesse est.

Dubitatio

Orta ex fla:

zurum ex

tra se.

Fame iterē

oportet, q̄ba

de se ipso des

sperantis,

shed.i.it is gone euery crosse, my helthe, is it nothyng
wozne.i.is the strength and lustinesse, oꝛ well lyk yng
of my body, is it nothyng wzne (by exceedyng oꝛ ouer
moch stressyng of nature?) it liketh me not to remein=
ber it.i. I am the worse whan I thynke on it, who shal
wyt safe me a pooze man his coueryng.i. who wyl wyt
safe now I am come into this extreme pouertie, to let
me haue house come in his house, to hyde me heed in,
(seinge I am thus pooze?) Oute, nowe at the laste is
the erthe to be dygged to me?.i. shall I, oꝛ muste I be
fayne to dygge in the erthe? oꝛ to take a shouelle oꝛ a
mattocke in my hande, oꝛ is a halfe penye foꝛ goddes
sake, to be begged to me?.i. oꝛ muste I be fayn to go a
beggyng, and to aske a halpeny foꝛ goddes sake, that
(to do) deny my strengthes wasted vp.i. now I haue by
mys lyuing so wasted oꝛ cōsumed my bodily strength,
that I can not indure oꝛ away with any bodily laboꝛ,
this.i. to begge, shamfastnes foꝛbyddeth me. i. Shame
dothe let me oꝛ hynder me, and it draweth nere to my
ylles.i. amonge myne other mischefes, this I haue to
foꝛ aduantage oꝛ foꝛdeale, I harder famyn occupieth
the hole region.i. that a sozer hunger combyeth al the
hole countray (than hathe ben secue many dayes) oꝛ
than hath ben of many a day, that I wyll not oꝛ may
not knowe.i. that I may stande in doubt, if any be, to
admyt me herafter to the crummes of his supper .i. if
there be any man, that will hereafter take me to hym
oꝛ to his company, to eate the crummes that be taken
vp frome his bourde. I muste nedes, oꝛ there is noo
shifte, but that I muste nedes dye, oꝛ starue foꝛ hun=
ger. But to whom shall I beare this yll taken?.i. but
whom shall I thanke foꝛ this myschiefe? oꝛ on whom
may

ACOLASTVS

may I lape the wyte oꝝ the faute, oꝝ to whom may I
impute this myschance (of myne:) vnto theym, whi-
che haue entyce me to to deceptfully into these perils
.i. whiche haue allured me by to excedyng crafty mea-
nes in to these dangers, oꝝ to me, which haue harkned
(to them).i. oꝝ to myne owne self, which haue beleued
oꝝ gyuen credence vnto them: oꝝ to myne angry Ge-
nius .i. to my good angell, which is angry, oꝝ displeased
with me, which hath shut me in, oꝝ compassed me round
about, with these myschefes, and (foꝝ that cause) suf-
fere me to falle into these inconueniences. O thou
Rhamnusia .i. o thou goddesse of indygnation, whi-
che (reuengist the vpon proude folkes) howe playste
thou the stepdame with me: how soꝛe oꝝ how greuous-
ly dothe the ire of the goddes afflycte .i. scourge oꝝ pu-
nythe me: haue to me .i. wo to me, oꝝ wo worth me, oꝝ
wo is me (that euer I was borne.) But I complayn
me, oꝝ make my mone, here in this place, in bayne,
where no man, oꝝ no body may here me. This thyng
onely resteth (behynde).i. t here is nothyng that re-
steth oꝝ remaineth behynde to be doone but this, that
whither so euer the destenies driue me oꝝ lead me, thy-
ther awaye wandyrnge wyll I nowe folow .i. whiche
way so euer my staffe falleth, that waye wyll I take.
O soꝛowe soꝛowe .i. o redoubled soꝛowe, oꝝ o soꝛow v-
pon soꝛowe, that euyl mought the goddes lose you, o
you most vggly oꝝ abhomyable she wolfes, whom I
haue bily serued .i. that I beseeche god send you an e-
uyl myschere, you moste lothesome cutte tailed byt-
ches, whom I haue become slaue vnto, thus shame-
fully. But yet is there a moze behemee compysed by
the auctour, to lyken myswomen vnto she wulfes, as

¶ dyuerse

Illicentibus
me i fraudes.

An mihi

An irato
meo ge-
nio

Exclamatio.
Quam nouer-
caris Rham-
nusia?

Exclamatio.
Quam me ira
afflicta male

Correctio.
Dū colligit
se sibi.

Figura tmes-
is Quo me
cung.

Condupli-
catio, o dolor,
dolor.
Epiphonema
per detestatio-
nem.

Comparatio
Lupæ .i. scor-
ti ad lupam.

ACOLASTVS

Phraf.
Inopināti
offeret bes
ne occasio
sperādi ne
affect⁹ exs
cedant lis
mites cos
mādiā.
Posito pu
dore ut q
mihi sit ins
utilis.

dyuerse latine auctours doo testyfie, and Iehan de
Meun, in his frenche Romant of the rose) but a hus-
bande man, oꝛ vplandyſhe man, commeth from his
ferme place oꝛ byllage, in good oꝛ dewe tyme, I wyll
to hym, oꝛ I wyll vpon hym.i. I wyll assaile hym, oꝛ
set vpon hym, oꝛ boꝛde him, shame beinge set a syde.i.
settyng apart shamefastnes, as which.i.as the thing
whiche is vnprofytable vnto me.

Actus quarti, Scena septima.
CHREMES, ACOLASTVS.

Σκᾶλοντες.

EX uillula mea tantum reportare
Solitus eram prouentuum, ut satis uitæ
Necessitati illinc reponeretur. Sed
Quia nunc in partu ager est remissior, pingui
Porca tellurem censeo piandam esse.
Ut ruri cuncta prouenire det multo
Fœlicius, quam dudum, quom boues omnes
Ad unum abortirent. Segesque constanti
Robigine uiciata, non daret messem.
Quæ res peperit nobis penuriam annonæ.
Omen sinistrum, hic magnus nebulo frat. Quid uolt?
A C. Colone, Salue plurimum. C H R E. Satis dudum
Salueo, si non etiam tu mihi salutem des.
Quid uis? A C. Præcor, ut hædi, boues, oues, capræ,
Tibi factus edant pro uoto tuo. C H R E. Faxit
Ita Pan noster. Vale. A C. Quæso audias pauca,
Prius, quam abis. C H R. Num quid te torquet autem?
A C O. Ingens.
Fames. C H R E. Credo grassatur illa multorum
In faucibus. A C O. Nunc te oro eam leues pane
Atro

ACOLASTVS

Atro uel fursure. CHRE. Ociosus es totus,
Proinde indignus, cui uictus detur. ACO. At nullus
Me uocat ad operas. Quod si ullo tuo ex usu
Queam esse, non detrecto manus meas duro
Operi locare, pro tolerabili uictu.

CHR. Sequere me, ablegādus mox ad meos porcos.
Ut eos agas, te dignum com meatum addam.

AC. Sequor. Vah, ab equis ad asinos, nō magis credas
Fortunæ uoltui, quam mobili uento.

Of the fourthe Acte, the seuenth Sceane.

Interlocutores, Chremes, Acolastus.

Versus Senarij scazontes .i. Claudicantes.

I Was wonte to beare agayn so moch of profyttes
from oꝝ of this lyttel ferme of myne .i. I was wont
to receyue so moch perely reuenewes, oꝝ perely encrea-
synges of this lyttell ferme of myne, that from thense
myght be layde vp pnowghe to the necessitie of lyfe. i.
that I myght therof lay vp stozc pnowgh, oꝝ sufficient
foꝝ my necessary liuyng, oꝝ pꝛouision foꝝ the hole yere.
But nowe foꝝ by cause my coꝝne fielde is moꝝe slacker
in oꝝ of increase, oꝝ bringynge forth of coꝝne, then it
was wonte to be, I deeme oꝝ suppose the god of the
erth. i. the ground oꝝ the erthe to be purged with a fat
sow, that it (the erth) may gyue al thinges to encrease
to my grounde, where I exercyse my husbandꝝ, by
moch moꝝe happily, then but late ago. i. sepyng that my
coꝝne fieldes be slacker to bring forth fruite (then they
haue ben wont to be) I thinke it requysite to purge oꝝ
to clense the soyle of the erth, with makynge oꝝ offryng
of a sacrifice of a fatte sowe vnto Tellus, whome the
suncyent gentylles honoꝝed as the god and the ruler

Æ ii

of

Phras.

Ex uillula
mea reporta
re solitus erā
prouentum.

Phras.

Vt satis uitæ
necessitati il
linc repones
retur.

Phras. Meta.
Sed quia nūc
in partu ager
est remissio.

Religio.

Phras.

Pingui porci
ca censeo tel
lurem pians
dam esse.

Phra.

Vt ruri cun-
ctis prouenis
re det multo
facilius quā
dudum.

Religio.
Cereris præsa
porca sacrifici
crabat ant
guitas.

Elegan.
Cum boues
oēs ad unum
abortirent.

Phra.
Segesq; cons
tanti robigi
ne uiciata nō
daret messem

Metaphor.
Quæ res pēs
perit nobis
penuriam an
nonæ.

Phra. Apof.
Omē sinistra.

Phras.
Colone, fals
ne plurimū.

Phras.
Satis dudum
saluo si non
etiam tu mihi
salutem des.

Phras.
Precor ut he
di. &c tibi for
tus edāt pro
moto tuo.

Phras.
Faxit ita pan
noster uale.

of the erthe, lyke as for an other entente, the gentylles
offred a sow to Ceres, which they called *Presaporca* to
the intent that the god *Tellus* maye graunte that all
thynges may increase and come forthward in my coun
tray or vplonde, moch more plentiously, then it hath
done but late ago, when all my kyne euery one, or not
one skaping, dyd bryng forth theyr calues befoze theit
tyme. i. dyd cast theyr calues, and my corne standynge
(vpon the ground) beyng faynted or infected with a
constant blasting. i. being blasted throught out, or eue
rywhit of it, dyd not gyue corne, cutte doune with the
syth or sickle (for it was not worth the cuttyng doune)
whych the thyng hath brought forth to vs a penury of
bread cornes. i. which thyng hath caused a darth of vt
tapes a mongest vs. A leste haude lucke. i. this is yll
lucke (I feare to me ward) or god saue myne eye sight,
here is a great knaue. i. a great lyther lusk, or a stout
ydell lubbar, what willethe (he) .i. what meaneth hee
A C O. Grounde tyller hayle moch .i. o thou husbond
man, God sende the well to fare. CHRE. I am saulfe
ynough, or I fare well ynough all redy, though thou
also do not gyue me gretynge to .i. though thou do
not also salute me, or byd God spede me. what wylte
thou? or what is thy wyll? A C O. I pray god that thy
he gotes, thyne oxen or bulles, thy sheepe, and thy she
gotes, thy kyddes, thy kyne, and thyne ewes, maye
bryng the forth theyr yonge ones, or theyr yonge in
crease for thy wyshe .i. accordynge, or as well as thou
woldest wyshe thy self. CHRE. So mought our Pan
do (as thou sayest). i. I beseeche the god Pan, which is
the god of shepardes, that it may please hym so to do.
I fare well, or God be with the, A C O. I pray the that
thou

ACOLASTVS

thou mayest here a fewe thinges soner then thou goest
thy waie. i. I pray the herken a lyttel, or euer thou go.
CHR. Is there any thyng that tormenteth the truely?
.i. what, is there any thing that nypbeth the by the sto-
make, as it were, which by an adage we do expresse by
these wordes, why? doth thy shoe wyngge the, or pinch
the any where. ACO. Great or soze hunger. CHR. I
beleue that (well ynough) the .i. hunger is rife or sty-
ring in many mennes throttes. ACO. I pray the now
ease it, or releue it with blacke. i. brown breade, or with
bzanne. CHR. Thou art all ydell .i. thou art all togy-
ther gyuen to ydelnes, & therfore vnworthy to whome
lyuinge shuld be gyuen .i. wherfore thou art not wor-
thy, that men shuld gyue the any luyng. ACO. But
no man calleth me to laboures or workes .i. but there
is no man, that wpll set me a worke, that if I may be
of any thy vse .i. that in case that I may stand in any
neede, or do the any seruyce, I do not withdraue my
handes to bestow them vnto hard labour. i. I wyl not
shynke to employe my handes vpon soze laboure, for
a tolerable. i. a meane or easie lyuinge. CHRE. Follow
me, or come after me, anon to be sent away from me.
.i. whom I wpll by and by dispatche away from me to
my swyne, that thou mayest dyue them. I shall adde
a prouision of vytayles worthy the. i. I shall lette the
haue such meate and drynke, as shall fall for the, or
shall be mete for the. ACO. I folowe (the or I come
after the) Dropt, or alas, frome the horses to the asses.
.i. from the halle in to the kitchin, or out of crisses bles-
sing in to a warme sonne (now I am well promoted)
Thou mayst no more beleue the couēenāce of fortune,
then the mouable wynde .i. there is no more truste to

¶ iiii

holde

Phras.
Nunquid te
torquet aurē

Credo grassa-
tur illa mul-
torum in fau-
cibus.

Nunc te oro
eam leues pa-
ne atro uel
sulfure.

Ociosus totus
proinde
indignus cul-
uictus detur.

Phras.
At nullus me
uocat ad ope-
ras.

Phras.
Quod si ullo
tuo ex usu qā
esse nō detres-
cto man? mes-
as duro ope-
ri locare pro
tolerabili
uictu.

Eloquens.
Sequere me
ablegandus
mox ad meos
porcos.

Phras.
Te dignū cōs-
meatū addā.
Adagium.

Vah ab equis
ad asinos.

Comparatio
Assimulatur
fortuna mor-
bili uento.

ACOLASTVS

holde at fortunes chere oꝝ lokes, then to the chaunge-
able wynde.

Actus quintus.

PELARGVS. EUBVLVS,
Septenarij & Octonarij.



Ræfagit animus, nescio quid mihi im-
minere tristius.

E V. De quo? P E. De filio Eubule. E.

Nimis suspiciosus es

Pelarge, quo, quid aliud, quam malum
conduplicas tibi?

Neq; enim formidine ulla arcere potes malum foribus
tuis.

Quid autem est, quod te sollicitat, cedo? P E. Ne ille
algeat,

Neu uitam misere trahat in sordibus. E V. Quæso un-
de has colligis

Suspiciones? P. Primū, ominis tui nequeo obliuiscier

Hinc ante oculos meos, subinde astare uisus filius,

Pannosus, sentus, squalidus, *μνογχαμμος* fletibus

Largis opplet⁹ lumina, uoces unde hausi mæstissimas.

Postremo, uereor quid sit, quod de ipso nihil audiam,

Nisi mortuus est, quid censes? E. Proximū esse nunciū

Statum gnati qui commemoret quis sit, proin desinas
metum.

P E. Curæ est mihi haud secus, ac oculi pupilla, quin
pariter, cum hoc eó

Me affligi interpretor, quoties illi quicquam est ægre.

Quia

Hoc inquam patriū est, communia mala bonaq; ducere,

Hoc qui nescit, fateatur se indignū esse patris nomine.

E V B. Nempe, ut dicis. Sed modus est in re qualibet
optimus.

PEL,

ACOLASTVS

PE. Est, si queam assequi. EV. Velis solum dolorem
ponere,

Facile quieuerit. PE. Alios nescio, sed euenit
Mihi quidem, ut ægritudo quotidie magis de filio
Augescat, tantum abest, dies ut adimat ægritudinem.
Nam quanto abest diutius, hoc magis cupio tanto &
magis

Desidero. EV. Pelarge, q̄ animus iamdudum dictitat
Haud longe abesse nuncium, haud uanum puto, abiero
Igitur ad portitores, ex quibus forsan discam omnia.
Tu me interea domi operitor, mox huc reuolauero.

PE. Faciam. Quam suspicioso nunc sum animo omnia
timeo, neque

Quicquam timeo. Sediciosus plane cordis mei
Senatus est, in quo, nihil consilij consistere queat.
Ita ut fir, ubi quod impense cupis, times ne non tibi
Aduorsum eueniat. Inter spem & metum hæreo, huc
me conijcit

Gnatus, cuius salutem quam accuro, uereor nimis
Deploratam esse, ut omnia plena sunt periculis, dolis,
Labe, maculis, & pestibus, quo quo uorsum respexeris
Domi nunc desiderare certum est, dum Eubulus redeat
meus.

¶ The fyfte Acte.

Interlocutores, PELARGVS, EVBVLVS.

Versus Septenarij, & Octonarij.



Y mynde foreseeth, oꝝ feleth asarre of
I wote not what, moꝝe heuy to be nere
at hande. i. my mynde gyueth me there
is some heuy tydynges towarde me,
oꝝ nere at hande, I wote nere what, oꝝ
what so euer it be, oꝝ what so euer the
matter meane, EVB, Of whom PEL, Of my sonne
Eubulus

Phras.
Præagit
animus ne
scio qd mi
hi iminere
tristius.

ACOLASTVS

Nimis suspici-
ciosus es quo-
qd aliud quā
malum cōdus
plicas tibi?

Sententia.
Neq; enī for-
mid. ne ulla
arcere potes
malum foris
bus tuis.

Phras.
Quid autem
est quod te so-
licitat cedo?
Phra. Eleg.
ne ille algeat
Neu usq; mis-
sere trahat
in sordibus.

Phras.
Quaso unde
has colligis
suspitiones?

Primum omi-
nis tui neque
o obliuiscer.

Elegan.
Hinc ante os
culos meos
subinde astas
re uisus filius

Græca uox.
Monogram-
mos unius pl-
stura of the
first trasyn-
g with a cole
as paynters
do afore thei
lay on any
colours.

Eubulus. EVB. Thou arte to to mystrustful. i. thou
arte to moche mystrustynge, oꝛ to full of suspicion, **O**
Pelargus, wherby, what other than thy yll redou-
bleth to the. i. by meanes wherof, what other thyng
doest thou get, but that thy sorowe is double (more
than it shulde be) noꝛ truely thou mayst kepe away oꝛ
holde yll frome thy gates by any feare. i. noꝛ in verpe
dede thou canste not dyue oꝛ put away sorowe frome
thy gate, by beinge afrayde (that it shoulde happen)
what thyng truely is it. i. what is it as it were, that
dothe vnquyete the, oꝛ maketh the fulle of sorowe oꝛ
care: say. i. tell me. **PELARGVS.** Leste he be a cold, oꝛ
maye take colde, oꝛ lest that he drawe his lyfe myse-
rablye in fylthes. i. oꝛ lest he maye trape on, oꝛ lpynger
his lyfe in fylthinesses (foꝛ want of tending oꝛ loking
to.) **EV.** I beseeche the, from whens doest thou gather
these suspiciōs. i. I pray the, bpō what occasion dost
thou caste these doubtfull coniectures in thy mynde?
PELAR. fyrst. i. fyrst of all, oꝛ fyrste and formoste, I
can not foꝛget thy sayeng oꝛ thy coniectynge wordes,
whych (I feare me to proue true) from hens my sonne
is sene often tymes to stande in pꝛesence byfoꝛe myne
eyes. i. here vpon, me semeth now and than, oꝛ at whi-
les, that my sonne standeth in pꝛesence before myne
eyes thꝛedebare oꝛ soꝛylve apparayled, foꝛgrowen (foꝛ
want of kemmyng rotyndyng and shauynge) foꝛfa-
ren oꝛ sluttyshe (foꝛ want of washyng and wynging,
and other trymyng oꝛ cleane keppng) of one onely
drawynge oꝛ of the fyrst portrature oꝛ trasynge. i. as
leane as a rake, oꝛ hauynge his coloure quyte gone
out of his chekes, oꝛ so spare that a man myght thrust
hym thꝛough the chekes with a puddynge pycke, oꝛ so
leane

A C O L A S T Y E.

leane, that he myght play death in a playe) with large weppnges stopped the lyghtes .i. weppnge soo sooe, that his eies stand euer o: contynually fulle of water o: teares. i. resembling no moze a man, in his well lykng, than a paynters ymage resembleth the quicke, whan he doth sy:ste trase it but with a coole. Whense I haue drawen most heuy voyces. i. by reason wherof (me thynketh) I haue hard him, make a most pituous mone, o: as sorowfull a mone, as euer made persone. Laste of all. i. for a conclusion, I feare what it maye be. i. I feare me what thyng maye betyde hym, that of hym I maye here nothyng .i. that I here noo worde o: tydynges of o: from hym, except he be dead, what demest thou. i. what is thy mynde o: oppynion? EVB V. The messenger to be next, whiche may remem- ber the state of thy sonne, what it may be. i. my mynde o: opynion is, the next messenger (that cometh to the waters syde) may tell vs tydynges o: newes how thy sonne doth o: fareth. Wherfore leaue feare. i. and ther fore ceasse o: put away this feare of thynne. PELAR. He is to care to me, not otherwyle than the syghte of myn eye. i. I am no lesse chary ouer hym, o: ful of care for hym, than I am ouer the syght of myn eye, ye and lykelwyle with this, thereby I declare me to be affli- cted with hym. so often as any thyng is to him disple- santly o: heuily. i. ye and farthermoze, o: ouer and a- boue this, I do take it so, that I am scourged so often as he hath any maner dyspleasure o: grieve. For I say, this is fatherlike. i. sytting o: conuenient for a father, to lead the goodes and the ylles comon. i. to esteeme o: to take good & bad, o: weale and wo to be comon be- twene hym and his sonne. i. for the father to take his

Y

sonnes

Synecdoche.
Fletibus largis oppletus lumine.
Metaphor.
Voces unde hausi mortis simas.

Postremo ueror quid sit quod de ipso nihil audiam nisi mortuus est quid censeo Proximū esse nūcius statim gnatiq; cōmemoret quis sit.

Phras.
Proī desinas metum.

Phra. Eleg.
Cura est mihi haud secus ac oculi pusilla.

Phras.
Pariter cum hoc eo me affligi interpretor quoties illi quicq; est agre.

Phras.
Hoc inquit patriū est cōmunia, mala bonaq; ducere.

Hoc q̄ nescit
fateat se indi-
gnum esse pas-
tris nomine.
Elegan.

Nēpe ut dicis
Senten.

Sed mod⁹ est
in re qualibet
optimus.

Phrasis.

Est si queam
assequi.

Velis solū do-
lorem pones-
re pro depo-
nere facile q̄
euerit.

Phrasis.

Alios nesci o
Sed euenit mi-
hi quidem ut
agritudo quo-
tidie magis
de filio auge-
scat. tantum
abest dies ut
adimat agri-
tudinem.

Vide Vallam
de tāti abest
& de non mo-
do or nō solū
and uerū etiā
and nedū vns
de hanc sentē-
tiā adhūc q̄
modū efferret
Sed euenit
mihi quidē ut
non solū dies
nō adimat a-
gritudinē, ue-
rum etiā ut
quotidie de fi-
lio magis au-
gescat.

Elegan.

Nā quāto abs-
est diut⁹ hoc
magis cupio

A C O L A S T V S.

sonnes estate to be his own, he that knoweth not this,
oꝛ wotteth not what (this meaneth) lette hym confesse
hym to be vnwoꝛthy the name of a father. i. lette hym
knowledge oꝛ graunt, that he is not woꝛthy to be cal-
led a father. E V B. Nowe in very dede, oꝛ foꝛ a suretie
(it is as thou sayst) but in euery thyng the meane is
beste, oꝛ but measure is a mery meane. P E L A R G V S.
It is (so) yf I coulde oꝛ myght hyt it, oꝛ attayne vnto
it. E V B V L V S. So thou woldest oꝛ were wyllynge to
putte awaye, oꝛ sette asyde thy soꝛowe, it wolde ea-
selye reste. i. abaate oꝛ allwage lyghtely. P E L A R G V S.
I knowe not others. i. I wot not what mynde
other men be of, oꝛ I knowe not other mens hartes,
but suerly it happeneth to me. i. my chaunce is (suche)
that this pensifenesse oꝛ soꝛowefulnesse of my sonne,
dothe dayly encrease (more and more) soo moche it is
awaye. i. so moche is it out of my waye, oꝛ so farre dif-
ferent is it from my case, that day. i. processe of tyme
maye take away dyspleauntnesse of the minde (from
me). i. this pensifenesse oꝛ soꝛowe, whiche I haue con-
ceyued of my sonnes absence, is not only by proces of
tyme not taken away from me, but also the longer he
is absent from me, the more doth this dyspleasure (I
haue of my sonne) dayly more and more encrease. foꝛ
why, by howe moch he is absent (away from me) the
longer, hereby the more do I couet foꝛ hym, and by so
moche the more do I desyre (to see hym). i. the longer
he is absent away from me, the more wold I fayne (se
hym) and the more desyre I (so to do.) E V B. O Pe-
largus, I thynke it not (to be) a bayne thyng. i. I
thynke that it is not all to gether foꝛ noughte, oꝛ no-
thyng to the purpose, whiche my mynde telleth me,
oꝛ gy-

A C O L A S T V S.

O gyueth me nowe lately a messager, not to be farre
 from hense. i. that some messanger is not farre hense,
 I wyll therfore departe o: go my wayes to the custo-
 mers, o: to suche as set men a londe from the shyppe,
 of whom peraduenture I maye lerne all thynges. i.
 I may knowal together, o: al the matter, tary o: bide
 thou in the meane tyme o: season, at home for me, I
 wyll flee agayne hyther by and by. i. I wyll retourne
 o: come hyther agayne in all the haste. P E L. I wyll
 do (so.) Of how suspicious o: mistrustynge a mynde
 am I nowe, I stand in dreade, o: I feare al thynges:
 no: I feare any thyng at all. i. and yet (I haue no sure
 ground) to feare any thyng at all, suerly the senate
 of my harte is sedicious. i. the graue counsell, wherby
 my hartie shulde (be gouerned) is full of stryfe, and at
 debate with it selfe, in whiche my harte, nothyng of
 counsel may stande stedy. i. I can not stedy o: fyre my
 harte vpon no good aduise, so as it is done. i. so as it
 chaunseth, where the thyng, whiche thou couetest o:
 despyest very moche, thou fearest lest it happen not a-
 gaynste (thy mynde) .i. thou standeste in dreade o: in
 feare, that it shuld happen contrary (to thy despye) o:
 to thy wythe. I stand in doubte o: stande in a maino-
 ryng betwene hope and feare, hyther hath my sonne
 caste me. i. my sonne hath broughte me into this case,
 whose helthe o: welthe whiche I care for, I feare me,
 to be to to moche beweped. i. to to farre gone withoute
 any hope of remedy o: recouery, as (the dead corpses
 be, for whom they frendes haue lefte wepyng, by-
 cause they see the thyng to be without all maner re-
 medy) seinge that as (nowe adayes) o: as the worlde
 goeth at these dayes, all thynges be full of perylles,

tanto & mas-
 gis. desidero.

Phras.

Quod animus
 iam dudum dis-
 citur haud lo-
 ge abesse nun-
 cum haud uas-
 num puto.

Elegans.

Abiero igitur
 ad portitiora
 res.

Elegans.

Tum me inter-
 rea domi ope-
 ritor.

Metaphora.

Mox huc res
 uolauero.

Phras.

Quam suspi-
 cioso nunc
 sum animus

Phras.

Oia timeo
 ne quicquam
 timeo

Allegoria.

Seditiosus ple-
 ne cordis me-
 senatus est in
 quo nihil con-
 siliu consistere
 queat.

Senten.

Ita ut sit ubi
 quod impese-
 cupis timor
 ne non uideat
 uorsum euen-
 niat.

Phras.

Inter spem &
 metum haereo.

Phras.

Huc me con-
 flicti gnatu-
 culu salutem
 accuro uer-
 reor nimis de-
 plorata esse.

Eloquens.
Domi nūc de
fidere certum
est dum Eub.
sedeat meus.

ACOLASTVS.

Deceytes, blemphes, spottes, and pestilences. i. vtter
destructions, whither soo euer warde thou shalte be-
holde. Nowe am I determined to syt to take my rest
at home, while myne Eubulus maye come agayne, or
retourne agayne (to me.)

Actus quinti, Scena secunda.

Trimetroi.

ACOLASTVS SOLVS.

Q Vis tam duræ est mentis, quem non deiecerit
In luctum & lachrymas Fortunæ acerbior
Casus? Argentum quod rebar dudum mihi
Fore immortale, uah, quam puncto temporis
Perijt; luxuria inopiæ mater, quam mihi
Amicam habui unice charam, omnia abstulit,
Rem, nomen, amicos, gloriam, quid non? Quia
Vero nunc non est, unde ipsa alatur, suam
Mihi reliquit gnatam inopiam. Viuis, uidens
Pereo. Vbi nunc tuceta sunt & splendida
Dapes? Vbi uinum mire fragrans? Vbi
Tibicines, & omne genus modulaminum?
Vbi clientes? Profecto hoc uere dicitur.
Fortuna uitrea est, quæ, quom splendet, frangitur.
Canistellum hoc, penum dedit parcissimum,
Et eundem sordidissimum, quod cum fiet
Exhaustum, quid reliquom est, nisi ut aqualiculus
Siliquas mihi det cum porcis communes, prius
Quam totus inteream Sagontina fame,
Ita ne subulcus hic regno Baoticas
Inter sues, Rex pridem splendidissimus?
Miser nemo est, æque atq; ego. Nunc nunc postulem
Frugi esse, nisi nequicquam hoc postulem, bonis
Amisiss omnibus. Quid faciam igitur? Quid? In

Sor-

ACOLASTVS.

Sordibus istis, oportet sordescam magis
 Ac magis, unde emergendi spes mihi nulla sit?
 Utinam in matris nixu, occubuissem infantulus,
 Utinam inuisam hanc lucem licuisset rumpere,
 Potius, quam uitam in tantis ærumnis traham.
 Neq; sciam, si meliora etiam insistent mortuo.
 Ego mihi montis ardui casum imprecer,
 Qui me perdat, tam non suaue est uiuere,
 Mortis simulachrum qui uolet uidere, me
 Contempletur. Quid enim uiuum in me aduortitur?
 Quid sum præter mutum pecus, & sine pectore
 Corpus? Veh luci, ueh natalibus meis.
 Tædet cœli conuexa contuerier amplius.
 Nam ut unda superuenit undam, ita alij fluctui
 Curarum insistit alius, æstuans mare
 Pectus meum dicas ex uero nomine.
 Num me deorum quisquam respicit?
 Quibus tam sum neglectui? haud equidem arbitror.

*Of the fyfthe Acte. The seconde Scene.
 Versus Iambici trimetrori.*

ACOLASTVS ALONE

ACOLA. who is of soo harde a mynde. i. who is
 he, that is so styffe stomaked, o; so harde harted,
 whom a moze bytter case of fortune. i. a passynge gre-
 uous chaunce, o; a great mysfortune shulde not caste
 downe into mournynge o; bewaylynge and teares. i.
 shuld not dyspue hym, o; fo;ce hym to mourne, o; to be-
 waille and wepe the syluer. i. the money, whiche I sup-
 posed, but lately to be hereafter immortall vnto me. i.
 whiche I thought but late ago, wolde neuer haue ben
 spente? Out o; propt, howe is it perpyshed in a poynte
 of tyme, i. howe quite and cleane is it gone, o; euer a

Y iii

man

*Interrogat a
 seipso q; sua
 sortis se poss
 set continere
 a lachrimis.
 Exaggeratio
 a falsa opinio
 one concepta
 quod putabat
 esse immorta
 le puncto. tẽs
 pore perit.*

A C O L A S T V S.

Locus ferme
aduerbū ex
prologo tris
nūmi plauti.
Vniuersalem
explicat per
sua particula
ria omnia ab
stulit, articu
lus rē nomen
amicos, glo
riā, quid nō?
Sic Terenti.
Phedria uiu
uidēs q̄ pereō
nec quid agā
scio.

Recordatio
uoluptatū a
missarum per
repetitionem
& interrogat
tionem. Vbi,
ubi, ubi.
Vbi nūc tuces
tā sūt & splen
dide dapes?
Vbi uinū mis
re fragrans?
Vbi tibicines
et omne gen
mo Julaminū.
Vbi clientēs
Sententia de
instabilitate
fortunę.

Ex circumstan
tiis colligit
pereundum
esse fame.

Elegan.
Canistellum
hoc penū des
dit parcissis
mum & eun
dē sordidissi
mum.

Phras.
Quod est ex
haustū sit qd
reliquum est

man coude save trespase, excesse of fleshely pleasures,
the mother of nedynesse or pouertie, whome I haue
hadde a lemman onely dere vnto me. i. whom I haue
kept or holden as my bestbeloue, hath taken awaye
all thynges. i. hath taken awaye or bereued me of all
that euer I had, my thyng. i. my goodes or substance,
my name. i. my good name and fame, my frendes, my
glory. i. my renoume or estimation, what not? .i. what
thyng is it that she hath not taken from me? and now
truely bycause there is not. i. bycause I haue not wher
withall she. i. wastefull expenses maye be nourished. i.
fedde or brought vp or meyntepned withall, she hath
lefte me her doughter, nede and pouertie, being aliue
and seinge I pety she. i. beinge quicke and quethyng
I am vndone. where be nowe these chopped meates,
dressed with spyce and herbes, or these meates dressed,
and it were for kynges? where be these shyninge dein
tie meates? (that shyned so gayly or pleasauntly in
myne eye) where (is become) the wyne beinge mer
uaylously of swete sauour? where (be) my troumpe
tours become, and all kynde of mynstrellie? .i. all so
tes of melodies? where be my reteyned seruantes (be
come?) For a suertie this thing is truely sayd. i. in ve
ry dede men saye trewely herein, Fortune is made of
glasse, whiche whyle it shyneth moste gloriouse, is bro
ken a sonder. This lyttel hand basket, hath gyuen me
the most scarfe prouision of vitayles (that can be) and
the same moste fylthp. i. they haue sente me in this lyt
tle basket, as scarfe prouision of vitayles (as euer had
any pooze manne) and as fylthp or vncleanly (dressed)
whiche whan it maye be cleane emptyed. i. whan it
it shall be cleane wasted or spent vp, what is remay
nyng

nyngbehynde. i. what resteth than moze, or what is
 moze els behinde, but that the trowghe maye gyne me
 peasecoddes, common with the swyne. i. but that I
 must be fayne to eate peasecoddes, or the huskes of
 other graynes that growe, oute of the trowghe with
 myne hogges, soner. i. rather than that I may all dye
 .i. rather than that I shoulde vttely perishe, or dye
 with a Sagontine hunger. i. as they of Saguntum in
 Spayne dyd, when they were besieged of the Cartha-
 ginens, wherof Titus Lilius maketh mention, and
 Erasmus reherceth the same, amongeste his adages.
 Do I raygne here on this facion, being a swynherde
 amongest swyne of Boecia. i. amongest a meyny of
 tache holde my staves, or knocke debopnyardes, be-
 inge but of late a kynge mozte shynynge (in gloze or
 honour) there is no man so moch a wretche as I am,
 or there is none so statke a wretche luyng as I am.
 Nowe nowe (at the laste) wolde I requyre or wyshe of
 god to be of cozne. i. a thyrsty person. i. nowe wolde I
 wyshe to thyrue, sauyng that I shoulde so wyshe in
 bayne or for nought. all my goodes beyng lost. i. now
 that all my goodes be gone. what maye I, or shall I
 do therfore? what must I in these fylthynges, or shall I
 be fayne in these vplenesses, to waxe fylthye moze and
 moze? from whense there is noo hope to me to escape
 out agayne from downynge. i. from whense I haue
 no maner hope to escape out of, or to be deliuered of.
 wolde to god I had dyed, beinge a yonge babe in my
 mothers trauaple. i. whan my mother laboured with
 chylde of me. wolde to god it myght be lesul for me to
 breake this lyghte behated. i. to fordoe my selfe, or to
 make an ende of me, or to kyll my selfe, rather than I
 shulde

nisi ut aqual-
 culus filiquas
 mihi det cum
 porcis com-
 munes.

Adagium.
 Priusquam totus
 inteream
 Saguntina
 fame.

Adagium.
 Saguntina
 famies.

Adagium.
 Eroticas in-
 ter suos reg-
 nare.

Ex collatioe
 prioris stat-
 cu presertim
 get miseriam

Elegan.
 Miser nemo
 est aequus ar-
 go.

Resipiscere
 cogitat, sed
 impedit des-
 peratio.

Phras.
 Conduplicatio.
 Nunc nunc
 postulem fru-
 gi esse.

Elegan.
 Nisi nequici-
 Hoc postule.
 Querit & res-
 poudet sibi
 ipsi alludit ad
 illud, Apo. 22
 Qui in sordis
 bus est sordis
 scat adhuc.

Metapho.
 Unde emerge-
 di spes mihi
 nulla sit.
 Simulatio.
 Desperantis

ACOLASTVS.

est sibi ipsima
la imprecari.
Potius quam
uitam in tan
tis ærumnis
traham.
Extreme des
perantis uer
ba.

Phra.
Ego mihi mō
tis ardui cas
sum impres
cer qui me
perdat.

Eicon. Scips
sum depingit
ex forma &
habitu cors
poris.

Simulatio.
Verba tragi
cæ qualia apd
Senecam.

Phra.
Ve natalibus
meis.

Phra.
Tædet cœli
conuexa in
tuerier am
plius.

Comparatio
Aestuans ma
re pect^r meū
dicas ex uero
nomine.

Metaphor.
Num me deo
rum aliquis
respicit.

Phra.
Quibus tam
sum negles
tū.
Haud equidē
arbitror.

shulde trayle oꝝ lꝑnger my lꝑfe in so many and so gret
infelycites. i. laboures and trauayles of my mynd and
body, noꝝ I wot not if better thynges be nere at hand
to me, being deed. i. noꝝ I am not suer whither I shall
be in better case whan I am deade, than I am now
in this lꝑfe. I coulde fynde in my hart, to beseeche oꝝ to
pray god, the sal of a bygh hil to me. i. that some styꝑe
byꝑyght byll myght ouerwhelme me, which myghte
lese me. i. make an ende of me, so moche it is not swete
to lꝑue. i. so moche my lꝑfe is paynefull to me. He that
wolde see an image oꝝ a pycture of deathe, let hym be
holde me. foꝝ why, what lꝑuely thyng is consydered
in me. i. what sygne oꝝ token of lꝑfe may a man per
ceiue to be in me? what thing am I but a dombe beest
and a body without bꝑeste. i. without hart oꝝ courage.
out vpon this light (that shyneth vpon me) out vpon
myne of spꝑynge oꝝ the bloudde, that I come of, it it
keth me oꝝ greueth me any moꝝe to beholde these par
tes of the heuē that be next vnto me. i. this hithermost
parte of the sky. foꝝ lꝑke as one waue (in the see) ouer
taketh an other. so vnto me one solꝑge of cares pꝑes
seth in after an other, thou mayst saye my bꝑest to be a
tꝑlynge see of his owne trewe name. i. thou mayst saf
ly sweare oꝝ mayntayne, that my harte maye be truely
named oꝝ called a swellynge see, foꝝ the greate stꝑme
I fele therin. Is there any of the goddes that behol
deth me oꝝ loketh towarde me. i. is there any of the
goddes that regardeth me, oꝝ hath any oꝝ taketh pꝑtie
vpon me? vnto whom I am so moche to despisyng. i.
whiche do thus moche despise me oꝝ sette this lꝑttel by
me. suerly I suppose it not. i. I suppose there be none.

Col

A C O L A S T Y S
Actus quinti, Scœna tertia.
Trochaici Katalecticoi.
EVBVLVS SOLVS.

Est istuc datum mihi, ut nusquam non recte consulā,
Atq; uideam, non solū quæ sunt ante pedes obuia,
Verum, et quæ procul uentura sint, prospiciā longius.
Veni ad portitores, ut quæ de Pelargi filio
Fama narraret publica, cognoscerem, quando id patrē
Mire sollicitum teneret. Quid multis ago? comperi
Neutiquam falsa esse, quæ nuper de ipso dedi omnia.
Scilicet, Acolastus ad paupertatem pertractus est
Adeo pœnitendam, ut ad fruges non possit corrigi.
Taceo quæ de eo grauiora audiui. Quid restat? nisi
Vt Pelargum repetam, qui curis se afflicta improbis
Nā me (scio) sollicitus expectat, dū ad se redeam domū.

Of the fyft act, The thyrd Scœne.

EVBVLVS ALONE.

Versus Trochaici Octonarij, wantynge a syllable.

This thyng is gyuen vnto me .i. this gyft is gy-
uen me, that no where I counsell not ryghte .i.
that I neuer gyue no counseple but bp ryght, or for
the beste, and that I maye se not onely those thynges
which be metyng before my fete, .i. whiche I must ne-
des stumble at, bycause they be so playne in my way,
or so streyght before my fete, but that I may also fore
see a farre of, those thynges, which may be to come. I
came to the customers, that I myghte knowe those
thynges, whiche the open and common fame tolde of
Pelargus sonne, syns that, that thyng myght holde
the father maruaylously carefull. .i. I seinge that his fa-
ther

Phras.

Est istuc datū
mihi ut nusq;
non recte cōs-
sulam

Phras.

Atq; uideam
non solū quæ
sunt ante pes-
des obuia. ue-
rum & quæ p-
cul uentura
sunt prospe-
ciam longius

ACOLASTVS.

Phraſis.
Cōperi neus
tiā falſa eſſe
quē nuper de
ipſo dedi oīa
ſcilicet.

Phraſ.
Acol.ad pauſ
pertatem per
tract⁹ ē adeo
pœnitendam
ut ad fruges
non poſſit
corrigi.

Ad fruges ſa
tis dure dixit
Occupatio ſi
ue præterito.
Taceo quē de
eo grauiora
audiui.

Metaph.
Quid reſtat?
niſi vt Pelars
gum repetam
qui curis ſe
afflictat im
probit.

ther toke the matter, paſſynge heuylpe. What doo I
with manye. i. what make I with many wordes? or
what nede manye wordes? I haue welle eſpyed or
perceyued all thynges, whych I haue lately gyuen
of hym not to be verye falſe. i. that ail ſuche thyn
ges, as I but late agoo dydde tell or repoꝛte of hym,
(to his father) that they be not all together falſe, that
is to ſaye, or whiche was this amongeſte other, that
Acolastus is drawen (by myſguidinge or yll compa
ny) to a pouertie, ſo moche to be aſhamed of. i. that A
colastus is fallen into ſo ſhamefull a pouertie, that he
maye not be corrected vnto coznes. i. that he can not
be brought to thyrſte, or that he is paſt all remedye of
thyrſte or honeſtie. I holde my peace at, or kepe with
in me, or kepe ſecrete (thoſe moze greuouſe thynges)
whiche I haue harde (of hym.) What reſteth, or what
haue I nowe moze to do: but to ſeke out Delargus a
gayne, whiche ſcourgeth or tourmenteth hym ſelfe
with vnreaſonable. i. endleſſe cares. For why, I wote
well that he beinge full of care, loketh for me, or tary
eth for me, tyll I come agayne to hym home.

Actus quinti,

Scena quarta.

Senarij.

ACOLASTVS SOLVS.

SCeleratę mentis carnificina uah, quibus
Me excruciat modis? ut nuſquam ſit locus
Quietę menti. Plumbum geſtare uideor
In pectore. Adeo graui intus pondere torqueor.
An nonquam deſinent oculis meis mala
Mea, & quę admiſi turpiter obuertiari?

Omnia

ACOLASTVS.

Quæ de inferis narrantur fabulosa sunt
 Omnia, si non ueros experior inferos.
 Egomet me concoquo, exedo, atq; etiam execror.
 Dignus sum, quem ima tellus dehiscat, ob meam
 Iniustitiam, quæ tanta est, ut non audeam
 Vnquam, mihi sperare ueniam a patre. Nam
 Eius lene imperium reieci perfidus,
 Vnde abdicatus, mox diuorti ad pessima
 Quæq; flagitia. Rem omnem confregi turpiter
 Luxu, infami alea, quid, quod scortis dedi?
 Merito quidem meo, hanc inopem uitam incolo.
 Inglorius uiuo, patria careo. Adde, quod
 Eam maculam incidi, quam, nescio, si eluam
 Vnquam. Vt taceam, quod sparsi genus meum
 Infamibus notis, quod fabula sum omnibus
 Notis, amicis. Tum, quid dicam de patre?
 In quem tot nominibus iniurius fui.
 Bonis quum corporis, tum animæ, mihi datis
 Datorem contra, fateor, abusus sum impie.
 Vbi nunc Philaute consultor mihi es meus,
 Dum consilium simul cum re amisi miser?
 Vt iussa patris cum sacro uolumine
 Legis contemnerem, id ne author fueras mihi?
 Deos mihi iratos scio, qui auscultauerim.
 Porro, super omnia intollerabilis est fames
 Quam gesto in utero, ubi & dolores excitat
 Magnos, morte omni atrociores. Nam neque
 Siliquis, neque cœno quo immergor, sedare eam
 Datur, dolor uteri manet, manet fames.
 Adeo nonquam nisi deterius habebō in hac
 Regione, non uideo, quid restet consili.
 Heu me, quot mercenarij in patris ædibus
 Abundant panibus, dum ego interim hic fame
 Pereor? Quiduis possem illic facere, & perpeti.

ACOLASTVS

Vt ex calamitate hac tanta me extraham.
Vel unus panis ibi hanc leuauerit famem.
Age, age, quid si patrios postliminio petam
Lares? Non ausim. Propterea quod exulem
Me illinc feci. Quid si tentem? tum nihil
Egero. Qua fronte enim, quo ore, quibus uestibus
Redeam ad patrem, nudus, scelcratus, impudens?

C Of the fyft Acte, the fourthe Scene.
ACOLASTVS ALONE.
Versus Senarij.

Metapho.
Scelerate me
tis carnificis
na uah quib?
me excruciat
modis.

Vt nusquam
fit locus quie
ta menti.
Adagium.
Plumbum ui
deor gestare
in pectore,

Phras.
An nōquam
desinent ocu
lis meis mala
mea & que ad
misi turpiter
obuersariet
Alludit ad es
os qui secun
dum poetas
apud inferos
torquentur.

T HE tybourn. i. the place of execution of a syn
full mynde. Out by what meanes o? wayes doth
it tourment me? .i. the reinoze of conspence that is in
me, fo? my synnes passed, beinge so great, that it ver
eth my mynde as moche as if my body shulde be tour
mented, o? as if I were put to execution by an hange
manne at tybourn, o? any suche place. Out by what
meanes o? wayes dothe it tourment me? so that there
maye be no where a place to a quiet mynd .i. so that I
haue uoo tyme o? space to sette my harte at reste, o?
to bynge my mynde to quyet. He thynketh I beare
leade in my bzeast. i. that my hart is as heuye (fo? so
rowe) as any leade, I am tourmented withinfo? the,
with so greuous a weight. i. with so weighty a charge
of cōscience. Shall these myschefes o? synful dedes of
myne, whiche I haue done o? comytted shamefully
o? byly, neuer cesse to haunt o? to go vppe and downe,
o? apere before myne eyes? all thynges whiche menne
telle o? reporte of hell, be but talshe. i. be but fables
o? tales, if I do not experimet true helles. i. if I proue
not by experieñce in myne owne selfe, the very peynes
of

of helle. I sethe all to pappe, or consume bp by boy-
lynge myne owne selfe, I treat or eate bp my selfe, I
curse and ban my selfe also, I am worthy, whom the
lowe erthe maye gape wyde open for. i. I haue deser-
ued, that the grounde shulde open and swallowe me
downe to the depe pytte of hell, for my vntygthuous-
nes, whiche is soo great, that I dare neuer hope any
forgyuenesse vnto me of my father. i. that I dare ne-
uer so moche, as to hope that I shulde haue any for-
gyuenes of my father. For why, I that am false of my
promysse, or whiche haue broken my promysse, haue
caste away or asyde, his mylde or softe condysponed
commaundemente. wherupon I beinge forsaken of
hym, or put out of his house, shortly or incontinently
after, I haue turned me to euery most euyl abhomin-
able offences. i. vnto all sortes of dedes, worthy for one
to be whyped, or scourged. for I haue broken toge-
ther, all my thyng sowly. i. I haue shamefully wasted
or brought to noughte all the good I had, by prody-
galitie or wastfull spendyng, by the dye of yll fame. i.
at the dyce, whiche be so yll bruted or spoken of. what
whiche I haue gyuen. i. what a somme of moneye, is
that whiche I haue gyuen, to hoores, or spent vpon
harlots: I leade this nedy or pore lyfe, truly through
my deseruyng. i. I haue well deserued to lyue in this
myserable pouertie. I lyue without gloze. i. without
good renoume, and wante my countreye. adde or put
to. i. I maye adde or put to (this thyng more to my
tale) that I am fallen into suche a spotte, that I wot
not if I shall euer washe it out. i. I haue so dysteyned
my good name and fame, that I wotte not whether
I shall euer claue it of agayne or not, that I maye

Obtestatio.
Cū desperati-
one.

Dignus sum
quem ima tel-
lus dehiscat
Ob meam in-
fustitiam que
tāta est ut nō
audeā unquā
sperare uenī
am a patre.

Nam eius les-
ne imperium
reici p̄fidus.

Phra.
Vnde abdicas-
tus diuorti
ad pessima
queq; flagitia

Phra.
Vniuersal.
Rem oēm cō-
fregi turpit
Membra.
Luxu infami
alea quid qd
scortis dedi?

Articulus.
Merito quis
dem meo hāc
inopem uitā
incolo.
Inglorius ui-
uo, patria ca-
reo.

Metaph.
Adde quodā
maculā incli-
dī quam nesci-
o si eluā un-
quam.

ACOLASTVS.

Occupatio si
ue p[re]terito.

Phras.

Vt taceam q[uod]
sparsi genus
meum infas
mibus notis.
Quod fabula
sum omnib[us],
notis, amicis.

Phras.

Tum quid di
ca de patre, i
quin tot no
minibus inu
rius fui?

Elegan.

Bonis quum
corporis t[ra]n
situs mihi
datis datore
c[on]tra fateor
abutus sum
impie.

Elegan.

Dum c[on]silia
simul cu[m] re a
misi miser.

Phras.

Id ne author
fueras mihi?

Deos mihi si
ratos scio
qui auscultas
urim.
Porro super
omnia intol
erabilis est
fames quam
gestio i[nter] uero

holde my peace.i.to passe ouer this thyng vnderst
lence o[re] to speake no worde herof, that I haue spark
led my kynred with yll famed markes.i.that I haue
shamed the kynred that I am come of, by my euyl re
nounced padgentes, that I am a fable to all men, to
suche as knowe me, o[re] be acqueynted with me, and to
my frendes.i.that all men o[re] all the worlde speaketh
shame of me. Chan furthermoze what may I saye of
my father, agaynst whom I haue ben iniurious by so
many names.i.whom I haue done wronge vnto, o[re]
whom I haue offended by so many meanes o[re] ways?
goodes as well of the body as of the soule, beinge gy
uen vnto me.i.where as I haue had gyuen vnto me,
many special gyftes of grace, as wel of the body as of
the soule, I knowlege o[re] do cōfesse it, & on the contra
ry syde, I haue abused.i.mysused the gyuer & graun
ter (of them) wickedly. O thou Philaut^r my counsel
lour.i.whose councel I haue folowed, where art thou
now to me.i.where art thou nowe become? whyle that
I being a wretche, haue lost my counsaile together w
my thyng.i.while I sorow wretch, & I am(ain left now)
bothe redelesse and also goodlesse, wast thou the au
ctour to me.i. wast wast thou the causer o[re] the chiefe
doer, that I shulde despise my fathers commaunde
mentes, with the holy volume.i. and the holy byble
also? I wot wel the goddes be angry to me.i. I know
wel, that god is angry o[re] myscontented with me, whi
che haue harkened o[re] gyuen eare (to his counsaile.)
But ouer and aboue all thynges, the hunger whiche
I beare.i.feile in my bealy, is intollerable.i.is not able
to be borne o[re] suffered, whiche I beare.i. suffer in my
bealy, where it styreth vp o[re] prouoketh great sorowes

A C O L A S T V S.

oꝝ peynes moze cruell than deathe. i. than all sortes oꝝ
kyndes of deathe. Foꝝ why, it is not gyuen. i. men do
not graunte me, oꝝ be not so good vnto me, as to ap-
pease oꝝ cesse it. i. (my hūger) neyther with pescodsha-
les, oꝝ the huskes of other grapnes oꝝ fruietes, noꝝ
with the very myer, which I am dꝛowned in. i. walo-
wed in, the peyne of the bely remayneth, my hunger
dwelleth. i. taryeth oꝝ remayneth styl, in so moche, ne-
uer but worse I shall haue (me) in this region. i. in so
moch, that I shall neuer but fare oꝝ fele my selfe worse
and worse, in these partes. I se not what may reste oꝝ
be behynde of counsaile. i. I se not oꝝ perceyue not
what reede I may take, oꝝ what maye be beste foꝝ me
to do. Helas me. i. woo is me, howe many hyꝛed ser-
uantes oꝝ iourney men, oꝝ that be hyꝛed by the day, oꝝ
the hole yere in my fathers house, abouid with loues:
.i. haue loues of bꝛeade in habundance oꝝ great plen-
tye, while I in the meane whyle do peryshe oꝝ starue
foꝝ hunger. I myghte there (at home in my fathers
house) do and suffer to the vttermost, what thou wilt
.i. what so euer it were, so that I myght dꝛawe me out
.i. rydde me out foꝝthe of this so great a calamytie oꝝ
misery (that I am in) oꝝ .i. and it were but one lofe (of
bꝛeade) there it wolde releue oꝝ ease this hunger (of
myne.) Come of, come of, what if I seeke my fathers
house goddes, (that haue his house in tuition) after
boundes wise. i. what if I resorte oꝝ go agayne to my
fathers house, as one that hath ben in the handes of
his enemies, and reckened foꝝ dead, & at the last come
home oꝝ into, within the pꝛecinctes oꝝ boundes of his
house agayne. I coude not dare (do it). i. I dyꝛst not
be so bolde to do it, foꝝ bycause that I haue made my
selfe

Nam neqꝫ fili
quis neqꝫ coꝛꝫ
no quo im-
mergor seda
re eam datur

Phra.
Adeo nōquā
nisi deterius
habebo i hac
regione.

Non uideo
quid restet
consilii.
Heu me.
Quot merces
narri i patris
ædibus abun-
dant panibus
Dū interim
hic fame pro

Quid uis pos-
sem illic face-
re & perpeti,
ut ex calamis-
tate hac tans-
ta me extras-
ham.

Phra.
Age age qd si
patrios post
liminio petā
lares.
Postliminio
uocabulum
iuris.

Phra.
 Quid si ten-
 tem: tum nū-
 hil egero.
 Qua frōte. n.
 quo ore qui-
 bus uestibus
 redeam ad pa-
 trem?
 Nudus sceles-
 ratus impus-
 den-

ACOLASTVS

selfe an outlawe from thense. i. wylfully banysed my
 selfe. what if I assaye it, or proue it: than shall I do
 nothyng. i. than shall I be neuer the nerer, or neuer
 the better. For why, with what forehede. i. with what
 countenaunce, with what mouthe. i. with what face,
 with what garmentes or apparayle, shulde I goo a-
 gayne, or retorne agayne to my father, I beinge na-
 ked, synnefull, and shamelesse, or paste shame?

Actus quinti, Scœna quinta.

Senarij omnes.

PELARGVS EVBVLVS ACOLASTVS

AIn tu? E V. Sic est. P E. Obsecro te, quid audio?
 Itane tandem famam, patriaq; tibi bona
 Acolaste tradidi, ut per flagitia perderes,
 Mea uirtute partam gloriam? Viam
 Feci facilem & planam ad uirtutis culmina,
 Tu fecisti, ut difficilior nepotibus
 Posthac tuis sit, qui libidinem malam
 Virtuti anteposueris. An non equom fuit,
 Meo ex præscripto uiuere te? Philautus hoc
 Tibi adiutor fuit, ut huc corrueres mali,
 Verissima stat sententia, ubi animus semel
 Cupiditate se deuinxerit mala,
 Consilia consequi prorsus consimilia.
 O me bis miserum patrem, tali filio.
 E V. Pelarge mi, quin mittis has quærimonias?
 P E. Iustas parit quærimonias, iustus dolor.
 E V. Credo. Sed nunc res poscit, & locus monet,
 Ut cogites de restituendo filio,
 Pariterq; affectum in eum, induas pñ patris,
 Et re declares ipsa, quanti filium

Facias

A C O L A S T V S

Facias, ægrotus non nisi medica manu
 Op⁹ habet. P. Habet, si spes sit uitæ. E. Est multa adhuc
 In filio. A C O. Nullus sum, si non quispiam
 Deus mihi, *cei ἀπόμνηστος*, appareat,
 Nam malesibi consciæ menti mors ingruit.
 P E. Age, quæ ille designauit mala, non iam puto.
 Quin magis in hoc incumbam, uti honorem in glorio,
 Salutem perditō, uitamq; mortuo
 Hinc Eubule apprecer. E V. Pol te dignum facis.
 A C O. Sed illud ecce subito aspiratur mihi,
 Bonum esse patrem, facilem, placabilem, pium.
 Vt attollam caput, illinc spem mihi ueniæ
 Affulgere. Hem quid si insistam ad patrem meum
 Precaciunculam meditari supplicem?
 Pater, peccaui in cœlum & coram te, tuus
 Posthac indignus sum, qui dicar filius.
 Sodes pater, uel ut unum è mercenarijs
 Tuis, me habeas, nihil operæ quantumlibet
 Hinc sordidæ recusem facere, ut in tuum
 Municipium ascribar. Quid hoc? Oratio
 Placet. Euge surgam, & patris regiam mei
 Recta petam, contemptis sordibus, id agam.
 P E. Hem, quid? quid cogitas? Num fata filij?
 E V. Quin dicam, quod libenter audias, tuum
 Videbis hodie filium. P E. Meum ne? E V. Ita.
 P E. Meum obsecro filium? E V. Sic diuino. P E. Deos
 Quæso, ut ne uana sint, quæ nuncias. Enim
 Vero, cupio ipsum iam uidere, & alloqui.
 E V. Non esse eum procul a portu nunc arbitror.
 P E. Age, uisamus, meus si redeat particeps,
 In quem, affectum uere patrium modo indui,
 Præteritorum nihil reminiscens amplius.
 A C. Quid? quo molior iter? ad patrem ne? maximum
 Profecto facinus audeo. Nolo. Volo.

A C O L A S T Y S .

Ecquo fratus? nihil referas pedem tamen.
 Quis ille sibilus? quo me transuersum rapit?
 Præter spem, in spem erigor, mihi instantis boni.
 P E. Quando tandem uidebo te fili? nihil
 Ne te miseret huius patris? E V. Quid tam gemis
 Pelarge? noli te macerare. P E. Eubule mi,
 Quid quæso est, quod mea commouentur uiscera,
 Ad istius occursum, quem prospicio procul?
 E V. Pelarge? filius est. P E. Est? Certe est, prouam
 In illius amplexus. E V. Sum uerus. A C. Sed patrem
 Video. Quid porro agam? adeo ad eum? Scilicet.
 Pater peccaui in cælum, & coram te, neque
 Posthac sum dignus, dici filius tuus.
 P E. Hem, mi fili, o fili mi? A C. Au, mi pater, fuge has
 Meas sordes. P E. Nihil quicquam offendunt, quia
 Te amo gnate mi. A C. Obsecro pater. P. Donata sūt
 Tibi omnia, bono animo es. Places, nunquam ut magis.
 A C. O pietas patris. P. Nūc tollare humo. A. hoc cine
 Est esse patrem? hoc cine esse filium? P E L. Heus, cito
 Proferte stolam primam, & induite filium.
 Deinde annulum date ei in manum, tum, calceos
 Pedibus ipsius submitte. Subinde uitulum
 Illum bene saginatum adducite, atq; item
 Macerate, quo, sumptis epulis lætemur, &
 Vno omnes imbuamur gaudio. Quia
 Hic filius meus iam dudum mortuus
 Erat, & reuixit: perierat, & inuentus est.
 His his mi fili uestibus induere. A C O. Sed o
 Quid ego nunc te laudem pater, qui laudibus
 Es omnibus superior? Hoc certo scio,
 Nunquam tam magnifice quicquam dicam, tua
 Quin id pietas longe superet. Itan
 Ex inferis & morte, ad uitam & gaudia,
 Reuocasti me? præ gaudio, ubi sum, nescio.

Res

ACOLASTVS.

Res nulla potest mihi tanta interuenire iam,
Vt agnitum adferat, tam gaudeo,
Me patrem habere te. Tibi me dedo libens.
Tibi me totum permitto, tu mihi pater,
Tu patronus, tu seruator, tu. P E. Gnate mi:
Ex hinc eris mihi multo coniunctissimus,
Vna salute felix, conuiues mihi,
Age, age, intro epulatum concedamus. E V. Scilicet.

Of the fyfthe Acte, the fyfthe Scene.
PELARGVS EVBVLVS ACOLASTVS.
All the verses be Senarij. i. of. xii. syllables.

PELAR. Sayst thou. i. sayest thou me that o: sayest
so: EVB. So is it. PEL. I beseeche the so: goddes
sake what here I. i. what thing is this I here o: Acola:
stus. haue I deliuered the into thy handes o: gouer:
nauce thy fame. i. thy good name, and thy fathers
goodes, that by open crimes o: offences, thou shul:
dest lese the glo:ry. i. the renome o: fame, which I haue
gotten o: won by my vertue. i. by my vertues o: wo:
thy dealing? I made the way easie and plaine vnto the
toppes. i. the hyghest degrees o: perfections of vertue,
thou hast made o: handeled thy selfe so, that here after
vnto thy newwes. i. successours, harder to come by
which hast put befoze euill lust to vertue. i. which hast
preferred o: more regarded o: set by naughtie sensuall
lyuing than vertue. was it not, o: was it not conuent:
ent o: spytyng the, to lyue of my foze wytyng. i. that
thou shouldest lyue after my appoyntement o: maner
assigned the? Philautus hath bene thy helper o: gy:
uen the ayde herein. i. in this matter, that thou mygh:
test fall doune hyther of yll. i. that thou myghtest fall

a ii

into

Apoptrophe.
Phras.

Ite ne tandem
famam patris
aspiciam bona
Acolaste tras
didi ut perha
gicia perdes
res mea uirs
tute partam
gloriam.

Contentio.
Via feci facio
le & plana ad
uirtutis cul
mina, tu fecis
sti ut difficili
or nepotib:
posthac tuis
sit, qui libidin
em mala uir
tuti antepos
uerit.

Phras.

An non equi
fuit meo ex
prescripto
uiuere te?

Phraſis.
Veriſſima
Aat ſententia.

Sententia.
Vbi animus
ſemel cupidus
tate deuinxerit
mala conſilia
perſuſus eſt
ſequi ſimilia.

Phraſis.
O me his miſerum
patrem tali filio.
Ph Apheret.
Quin mittis
hanc querimoniam?

Sententia.
Iuſtas pariter
querimonias
iuſtus dolor.

Elegan.
Sed nunc res
poſcit, et ut
pariterq.

Phraſ.
Pariterq. aſſeſtum
meum induas puer
tris.

Phra.
Et redeclares
ipſa quanti
filium facias.
Sententia.
Aegrotus non
niſi medica
manu opus
habet.

into this inconuenience oꝝ myſchiefe, the ſentence ſtandeth moſt true. i. this ſentence oꝝ ſaying is helde to be moſte true, after that the mynde hath ones bounde it ſelfe, oꝝ made it ſelfe bounde and ſubiecte with yll conuetinge. i. by deſpying to execute any myſchiefe, counſayles to folowe vnterly lyke. i. that perſon ſeeketh him out counſaylours lyke to his appetite in euery condition. O me a twyſe miſerable father by ſuche a ſonne, i. wo is me double miſerable father that I am, by the meanes of ſuch a ſonne. E V B. But O my Delargus, leaueſt thou not theſe complayntes? i. but O my Delargus, wylt thou not leaue of, oꝝ ſet a ſyde theſe complayntes of thynne? P E L. I iuſt oꝝ rightuous ſorrowe, bynygeth forth iuſt complayntes. i. a good cauſe to ſorrow, cauſeth a good cauſe of complaynting. i. he hath a good cauſe gyuen hym to ſorrow, he hath a good cauſe to make his mone, oꝝ to complayne hym. E V B. I beleue (the) oꝝ I beleue it well, but nowe the thyng asketh. i. the matter requireth, the place warneth. i. gyuerth the monition, oꝝ calleth vpon the, that thou ſhouldeſt thynke of thy ſonne to be reſtored. i. that thou ſhouldeſt bethynke the, howe to reſtore thy ſonne agayne. i. put hym in the ſtate and right he had before (thou dydeſt put hym aſyde frome the, and forſake hym for thy ſonne) and alſo how thou mayeſt put on, in hym the affection of a tender louyng oꝝ kynde father. i. and thereto, how thou mayeſt take vnto the towardeſ hym ſuch natural motion of tender loue towardeſ hym, as for a kynd father is requiſite, and that thou mayeſt declare oꝝ ſhewe playnely by the thyng ſelfe, howe moche thou makeſt. i. howe moche thou eſteemeſt oꝝ ſetteſt by thy ſonne. a ſpycke man hath not woꝝke but of a leachyng

A C O L A S T V S

chynge oꝝ healyng hande .i. the speke personne hathe
 no nede but of the phisitions hande oꝝ helpe. PEL.
 He hath (nede thereof) if there be hope, oꝝ any hope of
 lyfe (in hym) and that he be not starke deed spiritually.
 EVB. There is yet moche hope (remaynyng in thy
 son). ACO. I am no man. i. I am quyte vndone foꝝ
 this worlde. If not some certayn god may appere vn-
 to me, as it were foꝝ the of a frame. i. excepte that god
 him selfe, oꝝ some good saynt apperyng to me foꝝth of
 a clowde, do nowe helpe me at a pynche, oꝝ foꝝth lay to
 his helpynge hande, in this great dyresse of myne.
 (What this adage meaneth is declared by Soudas,
 foꝝ suche as in olde tyme were players of tragedies,
 whan they had broughte the audience to haue pittie v-
 pon some great aduersitie oꝝ crueltie, whiche was to-
 wardes to be done vnto some innocent personne, and
 that they had broughte such personnes into the hatred
 of the multitude, as were the procurers, oꝝ shulde put
 any such crueltie in executiō, which the people thought
 verily shulde foꝝthwith out of hande be put in execu-
 tion, than to quiete the myndes of the auditorpe, and
 to brynge them sodenely to a rest and peace agayne,
 there shoulde somme god sodaynelye appeare frome
 somme hyghe place, nere vnto the Theatre, by whose
 comaundement and diuine auctoritie al partes shulde
 at ones be put to sylene. Of whiche the lyke thyng is
 vsed to be shewed now a dayes in stage playes, whan
 god oꝝ some saynt is made to appere foꝝth of a clowde,
 and succoureth the parties which seemed to be towar-
 des some great danger, through the Soudans cruel-
 tie.) Foꝝ to my mynde euilly acknowlegynge to it selfe
 .i. beinge pryncipall to it selfe of yll doynge, deathe stresteth

Habet si spes
 sit uita.

Phras.
 Nullus sum.
 Adagium.
 Apomecha-
 nes ex machi-
 na forth of a
 frame.

Mos ueterū
 tragædorum
 ex Souda.

The lyke ma-
 ner vsed
 now at our
 days in stage
 playes.

Phras.
 Nā male sibi
 conscia mēti
 mors ingruit

Aa iii

me

ACOLASTVS.

Eloquens.
Age, quæ ille
designauit
mala, nō iam
puro.

Contentio.
Quin magis
in hoc incum-
bam, uti ho-
norem in glo-
rio, salutem
perdito, ut
tūq; mortuo,
hinc appres-
set.

Phras.
Poli te dignū
facis.

Sed illud sus-
bito aspira-
tur mihi.
Bonū esse pa-
trem facilem
placabilem
pium.

Ut attollam
caput.

Phras.
Quid si infir-
mū ad patrē
meum prece-
tiunculā me-
ditari suppli-
cem?
Acolasti pre-
catiuncula,

me. i. for where as myne owne conscience gyueth me,
that I am gylty, death preaceth fast vpon me. PEL.
Go to the euyl thynges, whiche he hath trespassed in,
lest the markes behynde hym of, I do not nowe con-
sider. i. the myscheuous padgentes which he hath plai-
ed, I do not now passe vpon them, I shall moze leane
into this thyng. i. but I shall rather apply my mynde
herevnto, that I maye from hensforth, O Eubulus,
praye to hym that is glozlesse, honout, to hym that is
losse helthe or safetie, and to hym that is deade, lyfe or
recouerie of lyfe. i. but I shall rather from hensforth
set myne intent herevpon, to pray to god, to send vn-
to hym good fame, whiche is nowe without renome,
and to send hym safetie, whiche is nowe but a caste a-
way, and in daunger of bitter vndoinge, and to sende
hym that is dead in soule, to recouer his soule helthe
agayne. E V B. By the temple of Dollur, thou doest a
thyng worthy the. i. thou doest as is spitting for the, or
as dothe become the. A C O L. But lo, or beholde this
thyng is sodaynly breathed vnto me. i. sodaynly inspi-
red into me, my father to be good. i. that my father is
good, easly to be appeled or pleased, and deuout or ten-
der harted, and from thens dothe hope of forgyuenes
shyne towarde me, that I may lyft vp my heed. i. and
by reason herof, take I good hope vnto me, to opteyn
forgyuenesse, and that courageth me to holde vp my
heed (which hytherto I hold down for shame.) what?
what yf I steppe to it, and diuise some humble prayer
to my father? .i. what if I go vpon it, and bethink me
of some lowly petition to my father? (and say to hym
on this wyse) father, I haue synned agaynst the hea-
uen, and befoze the: after this. i. frome this tyme foze-
warde,

A C O L A S T V S.

warde, I am vnworthye, whiche maye be called thy sonne. i. I am not worthy to be taken for thy son. haue me, if thou darest father, lyke one of thy hyed serua-
tes. i. take me, if it be thy pleasure, as one of thy iour-
ney men. from henceforth I wyl refuse to do nothing
of warke, howe so euer moch thou wylt syle. i. from
hence forthwarde, I wyl forsake no labour or toylunge,
be it neuer so vyle, so that I maye be wyrtten into thy
freetownshyp, to whom thou dost wysafe to gyue thy
gyftes of lyberalitie vnto. i. I shall be gladde to take
any maner labour vpon me, be it neuer so slutyche, so
I may be taken for one of them, who thou hast in thy
tuitis, & that I may boldly resoꝛt agein into thy hous,
as one of thy accepted nomber. What this Acolastus,
this prayer pleaseth. i. what sayeste thou hereto Aco-
lastus: this supplication liketh me. haue done or come
of, I wyl ryle, and I wyl seke by a streyght (way) the
pynceply palayce of my father. i. and I wyl go get me
streyghte to my fathers pynceply palaice, after I haue
despyed. i. regardinge not these sylthynesses of mine,
this thyng wyl I do. Pelargus speakyng to hym selfe. Ha
what. i. what is the matter? what thyng thyneketh
thou. i. wher vpon thyneketh thou? whether the destiny
of thy sonne. i. what shal betide or become of thy sonne
or not? EVB. But I shall saye. i. but I wyl tell the a
thyng, that thou woldest gladdely here of. This day
shalte thou se or haue a syght of thy sonne. PELAR.
Who myne. i. whom my sonne? EVB. Ye. PEL. Of
whom, of my sonne I pray the? EVB. I prophesy so
.i. I deme, or I gesse so. PEL. I beseeche the goddis,
that they be no vayne thynges, that thou shewest. i. I
praye god those tydynges thou tellest me, be no gee fa

Sodes.

Nihil operæ
quātumlibet
hinc sordidæ
recusē facere
ut in tuū mu-
nicipium as-
cribar.
Vocabulum
iuris munis
cipium.

Oratio plas-
cet Eugē sur-
gā et patris
regiam mei
recta petam.

Interrogā-
tio. Hem qd?
quid cogi-
tas, num fara
fili?

Ne diuino.
Deos quēso,
ut ne uana
sint quę num-
cias.

ACOLASTVS

oꝝ a matter of none effecte. foꝝ in very dede, I couete
nowe to se hym, and speake to hym. i. foꝝ of a surety I
wolde nowe gladly oꝝ very fayne se hym, and speake
with hym. E V B. I wene hym nowe not to be farre
from the hauen. i. I suppose he be not farre from the
hauen nowe. P E L. Come of let vs go se, if my partta-
ker may be come agayn. i. whether my partner (which
shuld take part of such as god sendith me) be returned
home agayn, in whom I haue nowe put on an affecti-
on, truly fatherlike. i. towarde whom surely wel myn-
ded oꝝ tenderly affectioned as a father shuld be towar-
des his sonne, remembryng nothyng moze of thynges
passed. i. hauing no moze in my remembraunce, oꝝ ha-
uynge cleane foꝝgotten all thynges that be passed and
gone. A C O. what? whyther goo I about a iourney
.i. whytherwarde take I my iourneye? oꝝ whyther
warde am I goynge? whether to my father. i. am I
goynge to my father warde? In very dede I dare
a moste greatte acte. i. foꝝ a surety, this is as mysse-
bold oꝝ as foole hardy an enterpryse as can be (yma-
gined) I wyll not, I wyll, where in trustynge, where
vppon bearynge of me bolde, nothyng remoue thy
foote foꝝ all this. i. yet foꝝ all this matter, remoue thy
foote no where, oꝝ steppe not one foote forth of this
place (foꝝ al these faulces of thyn). Haa, what a whis-
shynge of the wynde is ponder same. i. what a diuine
oꝝ godly inspiration is this same, that cometh from
ponder place warde, whych rauisheth me on the syde
halfe, oꝝ perseth me ouerthwartlyng, beyonde all
hope, oꝝ beyonde all goddes foꝝbode. I am lyft vp
in to hope. i. seynge no cause why, I shuld haue any
maner hope, yet I take good harte, oꝝ good hope vn-
to me

Age, uisamus
meus si redes
at particeps.
Phras.

In quem affec-
tum uere pa-
trium modo
indui prates
ritorum nis-
hil reminis-
cens amplius.

Phras.
Quid? q̄ mos-
lior iter ad
patre nefinas-
ximum pro-
fecto facinus
audeo.

Nolo volo.
Phras.
Ecquo fiet?
Phra.
Nihil, refes-
ras pedem ta-
men.

Phra.
Quis ille filis
bus? quo me
transuorsum
rapit.

Phras.
Præter spem
in spem cris-
gor mihi in-
stantis boni.

ACOLASTVS

hinto me o: some good beyng nere. i. that there is some goodnesse towarde nere at hande. PEL. Whan shall I at the last see the my son: doeth it nothyng pity the of this father. i. haste thou no pitye of this father of thynne (whych loketh so many longe lookes, and with so great desyre, for the?) EVB. Why bewaylest thou thus sooze O Delargus: i. why makest thou this pytuous mone, O Delargus: wyl not to make leane thy self. i. take not on thus, o: fare not thus foule with thy selfe, that thou shouldeste for leannes thus pine awape. PEL. O my Cubulus, what thyng I praye the, is it that my bowelles be stirred o: moued to gether at the runnyng to o: agaynste of this manne, whom I se o: behold a far: i. what meaneth it I pray the, o my Cubulus, that I fele al my bloud to be thus styred, o: that all the bloude in my body commeth by o: flasheth by into my face, at the commynge hitherwarde of this person, whom I see ponder a farre off: EVB. O Delargus it is thy sonne. PEL. Is it: surely it is, I wyl rushe forwarde into his embasynges. i. I wyl steppe forth towarde hym in al hast, to take hym in myne armes. EVB. I am a trewe man. i. my wordes proue trewe. ACO. But I se my father, but what now may I do: may I go to hym: what els. Father I haue synned into the heuen and before the, now here after I am not worthy to be called thy sonne. PEL. What my sonne, O my sonne. ACO. Awe my father flee these fylthynesses of myne. i. away away, o: get the away fro these vilenesses of myne, my dere father. PEL. They do nothyng at al annoy me, o: displease me, for I do loue the entierly my son. ACO. I beseeche the for goddes loue my father. PEL. All thynges be forgy-

Phras.
Nihil ne te
miseret huius
patris?

Metaph.
Quid tam ge-
mis Pelargus
noli te maces-
cere.

Phras.
Quid quaso
est quod mea com-
mouetur uiscera
ad istius occursum,
quod prospicio
procul?

Phras.
Prorupam in
illius amplexus
Phras.
Sum uerus,
Sed patrem
uideo.

Acolasti pre-
catuuncula.

Hem mi fili
o fili mi.
Fuge has me-
as sordes.

A C O L A S T V S.

Phras.
Donata sunt
tibi oia bono
animo es, pla
ces nunquam
ut magis.

Phras.
Nunc tollare
humo,

Phra.
Deinde anus
lū date ei in
manum, tum
calceos pedis
h^o ipsius sub
mittite

Phras.
Quo sumptis
epulis letes
mur, et uno
omnes imbus
amur gaudio
Contentio.
Mortu^o erat
& reuixit, pes
rierat, & in
uentus est.

Phra.
Sed o quid es
go nūc te lau
de pater qui
laudibus es
omnibus su
perior?
Hoc certo sci
e nūquam tā
magnifice qe
quam dicam
tua qui id pie
tas longe su
peret,

uen to the. i. al these offences and trespasses be forgiue
the. Thou pleasest so as neuer more. i. I am so moche
plested with the, as I was neuer more, o: so as I was
neuer better contented with the. A C O. O the reue
rende and entier loue o: tender hartydnes of a father.
P E L. Now be thou raised o: lifted vp from the ground
.i. arise now and stand vp sonne. A C O. Is it this to
be a father. i. is this the matter to be a father? is this
the thyng to be a sonne? P E L. Byngge for the sone. i.
shortly, o: at ones the fyrst stole. i. the fyrst longe robe,
and put it vpon my sonne, than after giue him a ring
into his hand. i. after that put a ryng on his synger,
afterwarde put shooes vnder his fete. i. put a peire of
shooes on his fete, and forthwith o: whyle these thin
ges be a doinge, leade hither to me, o: byngge hyther
vnto me, the caulfe that is well fatted. i. that is set vp
to be made fatte, and also kyll hym, wherby, o: by rea
son wherof after we haue taken our meates. i. our re
past we may be mery o: glad, and may be all endowed
with one selfe ioye. For why, this sonne of myne was
lately o: but late ago dead, and he is reuiued o: come
ageyn frō dethe to lyfe: he was perished o: vtterly lost
o: vndone, and now he is found. With these with these
garmentes my sonne be thou inuested o: clothed. A C.
But Oh what maye I now prayse the father. i. Oh
what laude o: prayse may I now gyue the my father?
whiche art more vpperer than all prayses. i. which far
ouerpasseth all maner prayses (that can be gyuen the)
This know I for a very suertie, I shal neuer say any
thyng so magnifickelye, but that thy fatherlye pitie
in me ouerpasse it. i. I shall neuer be able to saye any
thyng so hyghly to the setting forth of thy excellent
benefytes.

ACOLASTVS.

benefites, but that thy fatherly tender loue doth ouer
passe it. Wasse thou thus o: on this wyse called me a
gayne from hell and deth, vnto lyfe and ioyes: There
is nothynge so great that may nowe come to me be-
twene. i. that may chance by the way, o: happen vnto
me by any occasion, that may byyng vnto me, o: cause
me to haue any dyspleasure of mynde. I do so moche
ioye me to haue the a father. i. I do so moche reioyce,
that I haue the fo: my father, I gyue me gladdely o:
with good wyll holly o: vtterly as bounden seruaunt
vnto the, I suffer me holly to the. i. I gyue the full so-
uerayntie ouer me. thou art to me a father, thou arte
to me a patrone. i. a defender in my causes, to saue me
from oppzession, thou art my sauour o: my preseruer
thou. P E L. My sonne from hence forth, thou shalt be
to me by moche the mooste conioyned. i. from this tyme
forthwarde, thou shalt be farre o: be moche moze ne-
rer about me, than any other person shall be, o: from
henceforth there shal no body be moze nere about me
than thou shalt (fo:) being by one saluation happy. i.
being blessed by this one attonement, thou shalt lyue
with me in company. Come of, come of, let vs go in a-
dozes to eate and dlynke together, o: to make mery to-
gether. E V B. be it on goddes name.

PERORATIO.

Trimetroi.



Olo putes spectator optime, hic nihil
Mysterij latere tectum, ludicra
Sub actione. Quippe, perditio salus
Vt parta sit homini, reteximus, uelut
Imaginem oculis prodita. Vnde discere
Facile potes q̄ hominis rebellio in deū

Bb ii

Et

Contentio.
Itan ex infer-
ris & morte
ad uitā & gau-
dia reuocasti
me?

Phras.
Res nulla po-
test mihi tāta
interuenire
iam ut egritū
dinē afferat.

Eloquens.
Tibi mededo

Repetitio.
Tibi, tibi, tu,
tu, tu, tu.

Phras.
Ex hinc eris
mihi multo
cōiūctissim⁹
vna salute fœ-
lix conuiues
mihi.

Phras.
Age, age, in-
stio epularum
concedam⁹
scilicet.

A C O L A S T V S

Et contumacia, quam meritam accersat sibi
Morrem. Sed ex aduerso, habes, DE I patris
Sit quanta pietas, qui libenter redditum
Sibi filium recipit, neq; exprobrat sua
Ipsius impio commissa. Sed complexibus,
Sed osculis, in filium totus ruit.
Nihil moratus illius sordes, amor
Enim haud uidet maculam, & prompte mali
Pridem patrati obliuia accipit. Cito
Qui læditur, parum ainet oportet. Iam pater
Cœlestis omneis citra citrouersiam
Vt amore uincit, ita & reponit filio
Suo beneficia summa, pro maleficijs
Summis, facitque, ut tota gaudijs domus
Nunc perstrepat, quæ luctuosa dudum erat.
Quæso, uicissitudinem rerum uide.
Huc gaudiorum omnes quidem uocamini,
Qui astatis hic, si modo agnito malo
Resipiscitis, ueniæque spem cum prodigo
Nepote, uobis a patre pollicemini,
In hoc adeo CHRISTVS parabolâ ipse adhibet,
Vt quam dolemus nos DE O aduersarios
Iraq; nasci filios, tam nos iuuet
Contra, in patris longe optimi quod gratiam
Rediuimus, per spiritus charismata.
Quæ si tibi persuasa erunt, per nos satis
Spectator optime, nihil est, quod amplius
Sperabis, a nobis, frui istis gaudijs,
Tibi datur, in omneis dies. Plaudite, & Vale.

GVILIELMVS FVLLONIVS

canebat, apud Hagienſes ſuos.

Anno, M. D. XXIX.

A C O L A S T V S

THE PERRORATION .i. the fynall conclu-
sion of this present comedy, called of the gre-
kes Epilogus, made of verses trimeters.



Woolde not thou shuldest thynke mosse
best beholder. i. most woꝛshypfulle loke
vpon vs, nothyng of mysterie to lurke
couered here. i. that there is noo secrete
sence oꝝ intent, whych here lyeth hydden
in couert, vnder our playeng action. i. vnder the plat-
enge gesture oꝝ settynge forth of our present matter.
Foꝝ why, we haue vnweaued. i. discouered and made
open (vnto you) howe helthe hath bene gotten to the
loste man. i. howe mankynde, whiche was vndone, oꝝ
cast away, hath recouered his saluation agayne, as
by an ymage bewrayed to the eyes. i. as it were by the
settyngge forth oꝝ representynge of this matter be-
foze your eyes, wherby, oꝝ by reson wherof, thou maist
easily lerne, what the rebelling is of mā to god ward
.i. howe great the stubburnesse of mans hart towar-
des god is, and howe well deserued deathe he maye
calle vnto hym. i. howe iustly mankynde through his
resplyng oꝝ styffenes of harte, hath deserued to dye e-
uerlastyngly. But on the contrary syde, thou haste. i.
thou mayste here perceyue, howe great the tender-
nes of goddis benignitie oꝝ mercyfulnesse is, which glad-
ly receyueth his sonne yeldded to hym. i. whych with
great reioycyng, receyueth his sonne ageyne, so often
as he doth yelde hym selfe vnto hym, noꝝ he dothe not
vppbraide vnto the sinful person his of him self, proce-
dyng offences. i. noꝝ he doth not cast the synner oꝝ the
wycked person in the tethe, oꝝ layeth not befoze hym,

Bb iii

to

Phras.
Nolo putes
hic nihil mys-
terij latere
ludicra sub
actione.

Phras.
Quippe per-
dito salus ut
parta sit hos
mini retexis
mus uelut is
magine oculi
his prodia.

Phras.
Quam meris
tam accersat
sibi mortem,

Phras.
Neqꝫ expro-
brat sua ipse
impio cum
missa.

Phra.
In filiū totus
rui nihil mo-
ratus illius
fordes.

Sententia.
Amor enim
haud uidet
maculam &
prompti ma-
li pridem pa-
trati obliuia
accipit.
Sententia.
Cito qui læ-
ditur parum
amet opor-
tet.

Phra.
Cito cōtro-
uersiam.

Phra.
Reponit fi-
lio suo benes-
ficia summa
pro maleficiis
is summis.

Phra.
Facit ut to-
ta gaudiis do-
mus nūc pers-
strepit. Quæ
luctuosa dus-
sum erat.

Phra.
Quæso uicis-
situdinem res-
rum uide.

to his rebuke, the offences, which he hath committed throughe his owne iniquitie, but he holly hastily step-
peth towarde his sonne with halssynges and kys-
singes .i. but he al together .i. with his hole body falleth
vppon his sonne, to take hym in his armes, and to
kisse hym, nothing tarieng for his filthynesses .i. stop-
pyng or stayinge nothyng for his vilitie or vnclen-
lynesses. For why, loue seeth no spotte .i. For why, in
loue is noo lacke, and loue redelye taketh forgetful-
nesses of the yll afore tyme done .i. and shortly or at
ones it forgetteth the euyls ye late afore commytted,
he that is sone hurt, it behoueth he must loue but a li-
tel .i. he that is sone offended or agreued, it must nedes
folowe, that he loueth but a lyttel. Nowe the heuenly
father, lyke as on thy syde controuersie .i. lyke as it is
out of al doubt or question, or out of the case, for any
stryfe or debate to be had for the matter, that he ouer-
passeth or surmounteth all creatures in loue, so layeth
he vp in store to yeld agayn vnto his son for his most
hyghe malfaytes, or mysdedes, most hyghe benefytes
.i. so recompenseth he his sonne for his the most great
and detestable offences, that can be, with moste hyghe
and bountuous rewardes, and he maketh .i. he causeth
that all the house maketh a noyse with ioyes .i. that al
the howse is on a rore, with makynge of noyse for
ioye, whiche but of late or but of a late while ago be-
fore was full of sorowe and mournynge. I desyre the
(O thou most gentyl beholder) se the tourne of thynges .i.
I doo beseeche the, consyder the mutuall inter-
chaungynge, from one estate to an other of thynges:
hyther of ioyes truely be you al called, whiche stande
to here .i. all you, whiche stande here at this presente
tyme

A C O L A S T Y S.

tyme, be called vnto those ioyes, soo nowe your euill
 beyng knowledged, you returne to your right iudge-
 mente agayne. i. soo that you after you be comme a-
 geyne to your ryghte myndes, doo acknowlege your
 mysdedes oꝝ offences, and doo promyse to your sel-
 ues with the prodygall spende vp all, oꝝ stroyegood,
 hope of fozgyuenes of your father. i. and make you
 faste and sure, that you shall haue remysion, and par-
 don of your mercyfull father, lyke as this rrottous
 consumer and caster away of his goodes, dyd opteyn.
 Into this thyng in very dede, Chyste hym selfe gy-
 ueth this parable. i. Chyste hym selfe sheweth vs this
 parable foz this intent, that by so moche as we soꝝow
 vs to be aduersaries vnto god, and to be boꝝne the
 sonnes of wꝛoth. i. that by so moche the moze as we be
 soꝝy, that we be trespassers ageinst god, and to be boꝝn
 the chyltern of indignation, so moch ageynst it might
 helpe vs. i. so moche on the contrary syde, it myght re-
 leue oꝝ succour vs, that we returned ageyne into the
 grace. i. into the fauoꝝ of the most best father, thꝛough
 oꝝ by the menes of the graces of the holy gost. Which
 thynges o thou most best beholder. i. o thou most woꝝ-
 shyppfull lokeꝝ vpon vs, if they shall be perswaded vnto
 the. i. yf thou shalt gyue perfyte trust and credence
 vnto them, there is nothing moze that thou shalt hope
 foz of vs. i. there is nothyng moze remaynyng be-
 hynde foz the to be loked foz (to be receyued by the at
 this time at our handes) but that it is gyuen to the to
 enioye these ioyes into all dayes. i. (but that we here
 haue shewed the these gladsome tydynges) howe god
 hath gyuen oꝝ granted vnto the this synguler grace,
 that (so thou confyrme the to his benigne oꝝdinances)
 thou

Phras.
 Si modo ag-
 nito malo re-
 sipiscitis ue-
 stig; spem ch
 prodigo nes
 poro uobis a
 patre pollis
 cimini.

Elegan.
 Vt quam dos
 lemus, tam
 nos iuuet co-
 tra.

Græca uox.
 Charismata
 graces or
 giftes.

Frui istis gau-
 diis tibi das-
 tur in omnes
 dies plaude
 & vale,

A C O L A S T V S

thou mayst be partaker of these his ioyes fo: euermore
Reioyce therfoze by some outwarde sygne of conten-
tation, and fare well.

VVYLLIAM FVLLONIVS THE MAKER
of this presente Comedy, dyd set it fo: the be-
foze the bourgeses of Hagen in Holand.

ANNO. M. D. XXIX.



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